

THE NATIONAL AND ENGLISH REVIEW

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TORYISM AFTER 1960

Charles Curran

OUR NATIONAL CHURCH

*Articles by Tom Driberg, the Bishop
of Liverpool, the Abbot of Nashdom,
Sir James Brown, Peter Kirk, M.P., and
Lord Altrincham*

AND OTHER CONTRIBUTIONS

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THE NATIONAL AND ENGLISH REVIEW

CONTENTS

JUNE, 1956

Episodes of the Month. <i>The Editor</i> ...	309
Toryism After 1960. <i>Charles Curran</i> ...	315
America's "Balanced" Economy. <i>Denys Smith</i> ...	320
Engineering Attitudes. <i>John Dawson</i> ...	323
Our National Church:	
The Best of Both Worlds? <i>Tom Driberg</i> ...	325
World-Wide Mission and Communion. <i>The Bishop of Liverpool</i> ...	331
Anglican Cloisters. <i>The Abbot of Nashdom</i> ...	335
Not By Bread Alone. <i>Sir James Brown</i> ...	339
Shepherds' Market. <i>Peter Kirk, M.P.</i> ...	342
The Best of Both Sexes? <i>Lord Altrincham</i> ...	346
Books New and Old:	
This Way to the Zoo. <i>Eric Gillett</i> ...	349
Brilliant Amateur. <i>H. E. Bell</i> ...	354
Novels. <i>Ruby Millar</i> ...	356
Books in Brief. <i>E. G.</i> ...	361
Market Review. <i>Lombardo</i> ...	362
Record Review. <i>Alec Robertson</i> ...	364

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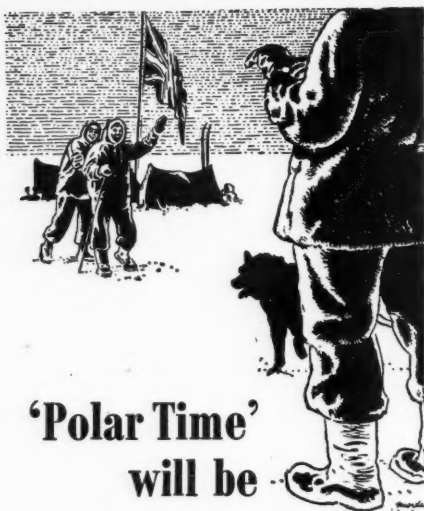
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THE NATIONAL AND ENGLISH REVIEW

EPISODES OF THE MONTH

IN our first article this month Mr. Charles Curran, one of the most original political commentators at work to-day, begins his prognosis of "Toryism after 1960". He assumes, rather rashly in our opinion, that "the age of security is ending", having been "swept away by the new productive revolution". But has such a revolution yet occurred in Britain? If not, is it likely to occur in time? Many people who read Mr. Curran's article with interest and admiration, will nevertheless feel inclined to question his assumptions.

In truth the prospects for Toryism after 1960 will depend upon the performance of the Tory Government *before* 1960. This leads us naturally to a consideration of the Government's most recent efforts, especially since Mr. Macmillan became Chancellor of the Exchequer.

Is the Battle Being Won?

THE Budget debate passed off relatively quietly and there seems little likelihood of the Chancellor's meeting serious storms during the Committee stage of the Finance Bill. But if Ministers are congratulating themselves on this limited success, their satisfaction is probably not untempered by anxiety, for to judge from the available evidence—the monthly trade returns and other published statistics—there seems to be little, if any, evidence that the battle against inflation is being won. The Chancellor and his predecessor, having recognized the enemy, have been deploying their forces at intervals for well over a year. The Budget provided a relatively minor accession of reinforcements and assumed that the main attack was already going well, and was on the right axis. But is it? Or do we need a change of front, or at least the use of some fresh weapons?

Disquieting Figures

STATISTICAL pointers to the external trade position—the trade returns, the level of the reserves and the balance with E.P.U.—can only be described as inert. According to the latest figures there has been no

significant movement in the rates of either imports or exports in the first quarter of this year compared with last. Exports have been just a little better this year and the daily rate in April was maintained. Imports have been running about one per cent. less than last year in the first quarter. But the changes in the pattern are nugatory and it is disquieting that when the whole weight of our trade policy has been towards cutting imports and freeing goods from home demand, there has been no noticeable result in terms of an improved trade balance.

Physical Controls Necessary

WHAT is to be done? Probably the degree of price competition which our products are meeting in foreign markets is apt to be overstated. What is needed is more determination to sell—to seek new markets and to hold them by “service after sales.” And the next step with imports may have to be a return to physical restrictions (as we suggested last Autumn). In fairness we must say that if Ministers have so far appeared unrealistic in their blank refusal to countenance such a step, they should not be too hastily condemned. If the idea were canvassed officially it would inevitably provoke speculation against sterling and a further weakening of the pound. Such drastic changes in economic policy must always come “with a bang.” Meanwhile the Conservative Party should face the issue on its merits; doctrinaire attitudes are a threat to the national interest and quite out of keeping with our party tradition.

More Spending This Year Likely

IF the worrying feature of the external trade position is the absence of any sign of improvement, at home there are unfortunately all too many indications that things are going positively wrong. One aim of Government policy has been to cut people's spending. Is that going to happen this year? Personal incomes appear to be rising even faster than last year at the moment. We know there will be a time-lag before the Premium Bond scheme has a chance to tap hitherto untouched sources of saving. Taxation has not been significantly increased. What hope, then, can there be of a growth in personal savings rapid and substantial enough to prevent a larger total than ever of the national income from going into consumption this year? One may add to this the consideration that we have had the good effects of the squeeze on Bank overdrafts once and for all. Having reduced one's overdraft it is not there to be reduced again. The Hire Purchase restrictions may curtail spending on radios and television (there are signs that this is happening) but they will not prevent people spending more on food, drink, clothes and holidays.

EPISODES OF THE MONTH

Investment Still Booming

ANOTHER objective of policy has been to restrain new investment, or anyway to restrict it to projects which will quickly materialise as productive resources. Yet investment is still booming, especially in new building of all kinds. Last year nearly twice as much new factory space was embarked upon as was completed (and hence brought into production). The total of approvals granted by Local Authorities for this type of building during the first quarter of this year shows an increase, and there is a queue of such projects awaiting approval. What does this mean? It means that pressure on building materials and manpower is running at nearly double the rate at which the new plant is being housed in completed factories to make its contribution to the nation's productive effort. And by no means all this building is directly productive. It includes garages, shops, offices and hotels. Then there is the building of dwelling houses. Can we afford all this at the present rate? And what help is it in fighting inflation to suppress building by Local Authorities, while the demand is free to transfer itself to the private builder who can cater for it without restriction?

Building Should Be Curbed

THE outlook is certainly alarming, and there can be no doubt that drastic action is needed. The money side of the credit squeeze may well become increasingly effective as the funding operations gather momentum. The first Treasury issue, hard upon the Budget, went well. But projects financed out of liquid resources will be largely unaffected. We believe that the Government will have to think seriously about putting a stop to new building of all but the most essential kinds. In the field of investment this is probably the most direct and effective action which could now be taken to relieve inflationary pressure. It would ease the tight position both in the labour market and as regards materials. As a corollary it would be desirable to remove the remnants of the housing subsidy.

A Time for Leadership

THE essential requirement now in economic affairs is that the nation should be given a firm and clear lead by the Government. Mr. Macmillan has virtually admitted that the credit squeeze has failed to cure inflation; he must now introduce his alternative measures without delay. To wait until that political "close season", the Summer recess, might be convenient for him personally, but it would be disastrous for the country.

Certain Tories who think (if at all) in doctrinaire terms will no doubt be

scandalized by the use of physical controls, but their anathemas need not be taken too seriously. There need be no return to the ideological extravagances and downright inefficiency of the Cripps-Gaitskell dispensation. Mr. Macmillan has long been an advocate of "the middle way", and he now has the opportunity—indeed the duty—to put his ideas into practice.

N.A.T.O.: Ministers Shirk the Issue

AT last month's N.A.T.O. Ministerial Meeting in Paris some attempt was at last made to face up to the future of the Organization—though it can hardly be called a very serious attempt. For some time now it has been obvious that N.A.T.O. has been going seriously wrong. The military programmes have not been fulfilled, and in particular the French have been steadily withdrawing their forces to cope with the situation in North Africa. In addition there has always been the nagging doubt as to whether an old-fashioned defence structure of the N.A.T.O. type really had any place in an age of nuclear warfare.

Confronted by these major problems and difficulties, the Ministers did no more than resolve to breathe some life into Article 2 of the Treaty, which has been a dead letter since the signature of the Treaty in 1949. Thus instead of taking the military decisions which are urgently needed, the Ministers are content to press on with cultural and economic contacts as envisaged in Article 2.

Too Many Cooks

NO one would deny the importance of such contacts, and all would welcome the new departure, were it not that everything N.A.T.O. can do in this line is already being done by a multitude of other bodies. The United Nations, the Council of Europe, O.E.E.C., and many private concerns have been doing the same work for years and it would simply be a waste of time and money to add yet another organization to the list.

Quite clearly the vital need is for all existing efforts to be co-ordinated. N.A.T.O. may well be the perfect organism for this job. If so, it should be reorganized on the same principle as the Council of Europe—as advocated in a remarkable letter to *The Times* by Mr. Geoffrey de Freitas, M.P.—and the Council of Ministers and General Assembly of N.A.T.O. should be charged with the supervision of all economic, cultural and military contacts in Europe, the North Atlantic, and the Near East. Meanwhile there must be a vigorous drive to build up the military side of the Organization and to adapt it to modern conditions.

EPISODES OF THE MONTH

Voice from Aachen

WHEN receiving the Charlemagne Prize at Aachen, Sir Winston Churchill made a speech of outstanding importance, in which he dismissed as absurd the prospect of a Europe permanently divided, and expressed the view that Russia would have to belong to any system of European security. It is a pity that this speech was not made before the B. and K. visit, because it appears that Western statesmen are unable to think logically about foreign affairs unless they have the guidance of a man of genius. Sir Winston has not always been right in his oracular pronouncements, but he has been more often right than wrong, and he has an imagination, combined with realism, which is not now much in evidence either in London or in Washington. His speech at Aachen is the most valuable he has made since he first proposed "summit" talks between Russia and the Western Powers.

Another Setback for Mr. Lennox-Boyd

THE talks in London between Mr. Lennox-Boyd, the Colonial Secretary, and a delegation from Singapore led by Mr. David Marshall, Chief Minister (as we go to press), unfortunately ended in failure. The delegation was unable to agree to the British Government's original proposals, and when alternative proposals were put forward at the last minute by Mr. Marshall they were clearly not endorsed by most of his fellow-delegates. Mr. Lennox-Boyd did not feel he could negotiate further until the political situation in Singapore was clearer and he could be sure he was negotiating with a stable and reasonably united Government.

Will such a Government ever exist? Mr. Marshall has his faults, but he is probably the nearest approach to a democratic statesman in Singapore, and if he falls the outlook will not be encouraging. It is most regrettable that no satisfactory formula could be found during the London talks. That Mr. Lennox-Boyd did his best we cannot doubt. Either way he had to gamble, and he has chosen to gamble on the chance that moderate forces will now assert themselves in Singapore. Would he, perhaps, have been wiser to pursue his negotiations with Mr. Marshall, even in the absence of most of his colleagues? Only time will tell.

More Folly in Cyprus

EVEN those who have hitherto supported the Government's Cyprus policy were made to feel uneasy by the decision not to reprieve two Cypriots, sentenced to death for terrorist activities. The two men were hanged on May 10th and a situation which was already bad enough has been made worse by their execution. If anything could be more foolish than the policy which has turned Cypriot nationalism into an extremist movement, it is a decision calculated to give that movement what it most needs—martyrs.

THE NATIONAL AND ENGLISH REVIEW

Sir John Harding will soon be returning to London for more consultations with the Government. We suggest that his recall should be permanent and that he should be replaced by a Governor who understands the Greek mentality and is given full powers to reopen negotiations. A good choice would be Mr. C. M. Woodhouse, who recently became Director of Chatham House. He is a man of outstanding ability, with a fine war record of service among the Greek partisans.

Crazy Amendment

THE Silverman Bill to abolish the death penalty has survived all but one of the attempts to wreck it in the House of Commons. Unfortunately, through a combination of accidents, an amendment was passed excepting from the Bill's scope any murderer "already serving a sentence of imprisonment for life." No such murder has taken place for about 150 years, so the amendment suggests either mental derangement on the part of those who voted for it, or a determination at all costs to sabotage the Bill. The amendment should be taken out on the Report stage.

Sir Max Beerbohm

AS a creative artist Sir Max Beerbohm had died long ago; but the occasion of his actual death was none the less painful. He was the supreme embodiment of the phrase: *Le style, c'est l'homme*. In spite of appearances, he was no period piece; his elegance, his wide culture, his humour and his gentleness were the expression of aesthetic values which defy time.

One of his cartoons hangs on the wall near where we are writing. It depicts Gladstone and Disraeli meeting each other casually in Elysium and attempting to shake hands with civility. The legend is: "For good or ill, at least we did do *something*." The same could be said of Max, and in his case there can be no doubt that what he did was well done. In any Elysium worth the name he must have an honoured place.

Notice to Readers

For some years it has been our policy not to publish correspondence in the Review. After a month the spirit of controversy is apt to be less active than after a shorter period, and we felt that it was better to deal at once and individually with the letters we receive about matters discussed in the Review than to publish them in the next issue.

On the whole, however, we have decided that correspondence columns are vital and necessary, and they will accordingly reappear in July. It is up to our readers to prove that argument can flourish even at monthly intervals.

TORYISM AFTER 1960

I. PRIVILEGE FOR ALL

By CHARLES CURRAN

WHEN the lion ate young Albert Ramsbottom in the zoo at Blackpool his Ma became angry. She said "Somebody's got to be summonsed for this." Ever since the Labour Party was created in 1900 Mrs. Ramsbottom has been presiding over British politics. For every problem, every grievance, every hardship, every injustice in the land, the Socialists have offered Mrs. Ramsbottom's remedy; Let the State step in. Let somebody be summonsed.

It was Mrs. Ramsbottom who led the Socialists to victory in 1945, and all the time they were in power Parliament quailed before her angry umbrella. But nothing fails like success. Six years of Mrs. Ramsbottom have made her panacea of Summonses All Round politically unsaleable. It is like trying to peddle skates to mermaids. To-day the Socialists have ceased to be a positive party. They are merely anti-Tories, opportunists snatching at grievances. They finger the trigger, but the gun stays empty. Now Mrs. Ramsbottom herself has fallen victim to violence at the dinner-table—her last words being "Whose finger on the corkscrew?" Mr. Krushchev carried out the goriest assassination that has been seen at Westminster since Parnell died under the knives in Committee Room Fifteen.

But does this help the Tory Party? Since 1951 we have flourished simply by denuding Mrs. Ramsbottom. If, by the next election in 1960 or thereabouts, we succeed in mastering inflation, we shall than have removed the last shred of her garments. The strip-tease that

Mr. Butler began in 1945 will be complete. After that, what?

For in 1960 there will be a new edition of Hansard called *After Leaving Mrs. Ramsbottom*. The great mound of grievances—slums, squalor, unemployment—that have provided the raw material for our domestic politics ever since the industrial revolution will not be there. Landmarks and catchwords have gone. How shall we state the Tory creed so as to make sense in the climate of the 1960's?

It is an urgent question for us—more urgent than the one that confronts our opponents. The Socialist Party, mentally bankrupt though it is, can put itself forward in 1960 simply as the electoral aspirin bottle, the hangover cure for Tory Misrule. But we cannot deal in *tu quoque*, or let groundnuts become our Jarrow. We can never accept a merely negative or a merely static role. Unless we remain a creed we shall become a ramp.

I want—sketchily, inadequately, and with no official inspiration—to attempt a projection of the Tory creed into the post-Ramsbottom period. I shall deal with the domestic picture only (recognizing that it is not the whole picture, that it omits in particular the fascinating question-mark of the Third British Commonwealth). I assume that there will be no war; that we shall halt inflation by 1960 (for unless we do we shall fall); and that there will be no tornadoes in the economic sky.

All these assumptions may turn out wrong. But if not, which way shall we travel?

Privilege For All

In the Communist Manifesto, Marx defined the ultimate goal of the workers in the class struggle. It would be reached, he said, when the State became unnecessary and gradually withered away. I suggest that the ultimate Tory goal may be defined with a similar precision in these terms:

We must seek to lift both the production and the distribution of wealth in this country to the level where the Welfare State will become unnecessary and will gradually wither away.

For the Welfare State is only a stop-gap, a plaster for poverty, not the cure. It exists simply because some of our citizens cannot reach the minimum standard of civilized living by their own efforts. It is a hostel on the road to abundance for all.

Until the industrial revolution brought the machines, there was no escape from poverty. There was only the bitter choice between poverty for some and poverty for all. That revolution opened the door, for the first time, to the distant prospect of abundance for all. But to reach the far horizon some were allowed, throughout the nineteenth century, to travel faster and more luxuriously than others. (The social consequences, accentuated as they were by *laissez-faire* industrialism, were monstrous. They were challenged from the beginning by the Tory doctrine that the well-off have a duty to care for the worse-off. It was this doctrine that curbed *laissez-faire*, forced social reform on it, and began the process culminating in the Welfare State.)

But all this is transient, not permanent. So are the politics that have sprung from it. For the age of scarcity is ending. Already the Socialist doctrine—which is briefly that poverty for all is better than poverty for some, that distribution must come before produc-

tion—is as obsolete as the handloom. The bitter choice has gone. It has been swept away by the new productive revolution. We can see abundance for all.

So far, Toryism has had to straddle between the need for more wealth and the duty of better distribution. But now we must become the party of the productive revolution. We are not satisfied, as the Left are, to continue helping the poor. We seek to abolish them. We must create and maintain the climate in which the productive revolution can flourish.

The rate of advance will depend largely on the possibilities of atomic and nuclear power. Confronted by them we are like people looking at Wilbur Wright's first aeroplane rising from the ground in 1903, and trying to extrapolate the jet. They are, in both senses, immeasurable. I recall that Marx made his forecast about the withering-away of the State in 1848, and that, like the rest of the master's prophecies, it still awaits fulfilment. But our goal, unlike Marx's, is one that we can reach in the foreseeable future.

To put it crudely; if we can lift the minimum income attainable by every citizen to, say, £3,000 a year at present prices, there will be no need for the Welfare State. We must strive to leave that State behind us, like the almshouses of pre-industrial Britain. Once wealth for all becomes a reality, the politics of distribution will come to an end—as the politics of religion did.

Self-determination

But Man is more than Economic Man. What shall we say in the 1960's about the place of the citizen in the free society that is governed more and more by the politics of plenty?

In the past, two things have gravely handicapped us as a party. One was our belief in consumer choice expressing

itself through the price mechanism. The other was our belief in the liberal values—the personal freedoms that are guarded by the Rule of Law. Both beliefs are basic to Toryism. Yet in the past they drew upon us the savage hatred of large sections of the British community. (The smouldering ashes of that hatred are all that is left of the Socialist assets.)

For in an age of scarcity those beliefs are luxuries. They are held subject to a means test. You can afford them both only if you are rich enough. To tell a man on the poverty line that he should cherish the price mechanism is like telling him to buy a yacht and go to the Bahamas. Tell him of freedom, and he replies that it is freedom to starve.

When we affirmed those beliefs in the past they often sounded like humbug, a cruel cant that took no account of realities. They helped to create the distorted image presented to the manual worker—and to his middle-class sympathizers—of a party that offered a programme of luxury to one class and of charity to the others. Unfair as it was, it was unavoidable in the age of scarcity. Now that is over. Now, and in the future, we are freed from our greatest handicap.

To-day our belief in freedom becomes our greatest asset. For it is shared, explicitly or potentially, by every citizen. He finds himself confronted on all sides by great concentrations of power. They are often anonymous. It is hard for him to resist them. Sometimes it is dangerous. Sometimes it is impossible.

Here, in non-economic terms, is the Tory mission for the 1960's. In the past we have been the party of authority and order. Now we must also become the party of self-determination—the party that accepts the duty of protecting the citizen, and of helping him to protect himself, against the trampling

elephants of concentrated power.

We must not see this duty—as some Tories have been tending to do—simply in class terms; as a matter of protecting the middle classes, the professional people, the individuals without trade union cards. For it is not a class matter at all. It is a national matter.

The great concentrations challenge the citizen at every level. There are the State monopolies. There are the capitalist monopolies. There are the labour monopolies. And there is the universal bureaucracy, the anonymous backroom boffins who make rules for us all.

The Worship of Power

The great concentration of power in the hands of the State that took place under the Socialist Government exploded a myth and unmasked a hidden reality.

The myth was that power in the hands of the State meant power in the hands of the citizen. Nobody believes that any more. Everyone now can see that State power is in fact very often arbitrary, irresponsible, uncontrollable by any instruments within reach of the common man. (He has actually far less control now that it is nationalized than he had before; for now he has lost the weapon of consumer choice to the take-it-or-leave-it monopoly.) Talk of popular control under Socialism is now seen to be a verbal trick, a semantic hoax.

The hidden reality that has been exposed during the past decade is that Socialism has become corrupted by power-worship. The seeds of corruption were always there. The Russian Revolution of 1917 harvested them; it turned the Left, even the non-Communist Left, all over the world into the adoring apologists of tyranny. They palliated torture and murder and barbarism. In order to uphold a tyranny that proclaimed itself Socialist,

they adopted all the arguments and the excuses for tyranny, plus the argument that anything done in the name of the Workers is morally right.

The process of corruption has gone a long way in the British Socialist movement. It never has regarded the liberal values as having any intrinsic importance. Unlike Toryism, it has always treated them not as ends but as means to attain power. Then it discards them. The degenerate descendants of the men who fought for the victimized trade unionists of Tolpuddle to-day turn away jeering from the trade unionist of 1956 who is boycotted, or made an industrial outcast, or driven to suicide. Again and again they show the temper of the bully, of people who will brook no criticism, tolerate no opposition. The behaviour of Socialist M.P.s in Parliament from 1945 to 1950, when they were the masters; the threats that confront a Tory in some of the mining villages of Durham, in some of the East End housing estates; the vituperative violence that is habitual with a politician like Mr. Bevan—they are all portents.

But not portents only. During its years of office Socialism created and fostered a whole series of parallel jurisdictions in this country. The administrative tribunals, the authority given to officials to commandeer, requisition, purchase by compulsion, to issue decrees and make decisions that could not be challenged, have had the effect of undermining, to a very large extent, the Rule of Law.

We must re-establish completely the Rule of Law. Every parallel jurisdiction must be eyed with interrogative suspicion. Every one that is allowed to exist at all must be made subordinate to the Courts. If personal liberty is to survive under the concentration of power, then decisions that have the force of law must be brought within the

control of the law. They must be exposed to review by the judiciary, and subordinated to the judiciary.

We, as a party are not—and no matter how often we are re-elected we must never allow ourselves to become—the kept mouthpieces of the positive State. It is not our duty to act as the Communist Party does in Russia, and as the Socialists did when they were in power here; to proclaim that the State is always right. Still less, that all the agents through whom the State operates are always right. Very often they are not. Sometimes they are cruel as well as wrong. Sometimes they display the quality that Bentham called disinterested malevolence.

The words "Public Interest" must not be allowed to go unchallenged. They must always be open to challenge.

The Cult of the Individual

We have already begun to bring the capitalist monopolies and their private courts within reach of the ordinary law. From the point of view of the future, it may well be that this is one of the most important steps we have taken since 1951. For it frees us from the suspicion that we are selective in our opposition to arbitrary, irresponsible power. Also, it frees our hands for other tasks of the same kind.

I know the electoral dangers that are supposed to lurk in any action that could be represented as a Tory attack on the trade unions. But there is no reason why these concentrations of power should be ignored. Nor is there much reason to believe that a review would necessarily be unwelcome to trade unionists themselves. Now that, in many industries, a man cannot work at all if his trade union membership is withdrawn, there is need for protection. A trade union is no longer a semi-furtive grouping of poor men banding together against oppression. It is

sometimes a remote bureaucracy, where control from below has become a verbal fiction.

But it would be wrong, as well as foolish, to single out trade unions. We should lay it down as a general rule that every parallel jurisdiction, without exception, must come within the Rule of Law—administrative tribunals, private courts, trade union committees alike. Anybody who feels himself aggrieved by any of them should be able to take his grievance to the courts for review.

For there is one constant in any society. However much its structure may change, the problem is always there of how you are to prevent power from being abused. Unless the holders of power, whoever they are, can be called to account they will abuse it.

The Fourteen-Year Sentence

I will single out finally one invasion of personal freedom that I think Toryism should challenge; and that is the law which sends men to preventive detention when they are labelled habitual criminals. It is completely repugnant to Toryism.

Until the year 1908 nobody could be sent to prison in this country except as punishment for a specific offence. In that year the Liberal Government, ignoring many protests, made a serious innovation. It authorized an additional sentence to be passed on a man convicted of a crime if he had been previously convicted three times. This was reaffirmed by the Criminal Justice Act which the Socialists fathered in 1948. This Act—it is not too much to say—has brought back an era of severity more terrible than anything in our penal methods for a hundred years.

Under it a man convicted of an offence that may in itself be trifling—the theft of a few pence, for example—

can be sent to prison, because he is an habitual criminal, for no less than fourteen years. Sentences of eight, ten and twelve years have now become almost a commonplace. Men are being deprived of their liberty not for the crimes of which they are convicted but for previous crimes that they have already suffered for. It is a barbarity inflicted behind the mask of Public Interest.

Lord Brampton, that great Victorian Lord Chief Justice (who was no sentimentalist), laid down that "No punishment ought to exceed in severity that which is due to the particular offence to which it is applied." I believe that every Tory will endorse this statement. I believe that preventive detention—no matter what plausible polysyllables may be put forward to excuse it—is altogether alien to the spirit of Toryism. If a man breaks the law, let him be punished for it. But do not go on to punish him with terrible severity because he has broken the law several times before (and has been punished each time for doing so). To quote Lord Brampton again: "Vengeance, or the infliction of unnecessary pain, especially for the sake of others, should never form part of a criminal sentence."

There is no argument for preventive detention except Public Interest. And that is not necessarily an argument at all.

The Tory Future

The abolition of poverty, and of the politics of poverty; the protection of the citizen against concentrated power—there, I suggest, is the basis on which the Tory Party should stand in the coming decade and after. In the next issue of this Review I will attempt to examine some of the electoral implications of this analysis.

CHARLES CURRAN.

(To be continued.)

AMERICA'S "BALANCED" ECONOMY

By DENYS SMITH

AMERICA possesses a balanced economy in the general and also in a particular sense. A slight nudge in the wrong direction might upset its equilibrium and start an inflationary or deflationary trend; and it is difficult to tell in which direction a nudge is needed, or whether it is needed at all.

"Everything is booming but the guns" is the latest Republican variant of the party's campaign slogan, "Peace, Prosperity and Progress." It is not completely accurate, for American agriculture is not booming and there are also weak spots in industry. However, the boom is sufficient to have caused the Federal Reserve Board to apply restraints on borrowing by raising interest rates on loans. But some members of the Cabinet have their eyes open to these problem "spots." They do not believe that inflation is a danger, and without going so far as to predict publicly that they are afraid of a recession (they cannot very well when the Republican emphasis is on the "booming" economy) they have shown concern lest the Board's nudge pushes the economy in that direction. The Secretary of Commerce, in discussing future business prospects, said "the tight money situation may prove to be a handicap"; and the Secretary of Labour that "I see no threat of inflation at all." The question arises whether the Federal Reserve Board is being over-cautious, or whether the Republican Cabinet members, knowing the political damage an economic setback—which if it came at all would be in the late summer—would do at the

November polls, are being over-apprehensive.

On the favourable side is the fact that more people are employed at higher wages than ever before, despite the "spotty situations" of which Weeks, the Secretary of Commerce, recently spoke. Personal income has reached an annual rate of £112,500 million. The Labour Department reported in April that "net spendable average weekly earnings" (take-home pay after deducting income tax and social security payments) of a worker with three dependents was now £25 15s., and those of a single worker about two pounds less, a 4 per cent. gain over a twelve-month period. American prices have risen considerably in the past twenty years or so, but wages have risen still more. From 1939 to 1955 the consumer price index increased 92.9 per cent., but average weekly earnings 221 per cent. From 1914 to 1955 the spread is even more remarkable. The price index rose 167 per cent. and wages 595 per cent. For the past four years prices have remained remarkably stable, so that nearly all the recent gains in "take home" pay mean increased buying power. The American Iron and Steel Institute recently reported that the weekly pay cheque of steelworkers now averages over £36 15s. The manager of the Buick Division of General Motors noted that earnings were now so high that "the man on the assembly line can buy what he makes."

Six out of every ten American households own their homes, the Bureau of the Census found in a sample survey

AMERICA'S "BALANCED" ECONOMY

last February. The 1950 rate was 55 per cent. Adding to all this the almost daily announcements of new capital expenditure on plant and machinery by the big companies, and the apparent readiness of everybody to spend up to and beyond the hilt rather than to save, there is little fear of deflation. In addition to weak spots there are, on the dark side, increases in the price of raw material, rising wages and the speculative spirit. The Federal Reserve Board was trying to dampen this without checking legitimate credit demands (a neat trick if you can do it) when it raised its interest rates again. The full employment situation may also become a handicap to an expanding economy. There are signs already that the country is troubled with over-employment. A nationwide firm which sells ice cream from travelling vans had to curtail its planned expansion in California because of the difficulty of hiring drivers. The big expansion in the "do it yourself" movement is another indication. People have to handle their own home repairs and maintenance because nobody else can be found to do it on reasonable terms. It has been estimated that 75 per cent. of all interior paint used in the country is sold to amateurs; 50 per cent. of all floor tile, and 42 per cent. of all plywood and wallboard. Books on the subject run into the thousands and leading newspapers, including even the *New York Times*, have weekly "do-it-yourself" pages or sections.

The growth of consumer debt is worrying the Government. In many a residential street every house will be owned by the family which lives in it, and every family will own at least one car. But neither the house nor the car will be fully paid for. The growth of mortgage debt is not too serious, for the monthly mortgage payments take the place of monthly rent and have little

inflationary effect. It is the growth of short and medium-term consumer credit which is worrying the Government, and has led the President to suggest an enquiry into the need for "stand-by" authority to permit him to impose minimum down-payments and maximum monthly instalment payments. Many instalment payments on cars now run for three years or more and down-payments have shrunk to vanishing point. Short and medium term consumer credit amounts to a total of £10,000 million, which is about 11 per cent. of total income after taxes. Before the war it was about 7·3 per cent.

The general attitude towards running into debt has changed; there are better facilities for doing it and more articles you can buy on the pay-as-you-use, or after-you-have-used, basis—including railway tickets and stocks. The increase in consumer debt comes mainly from people whose incomes have moved from lower to medium brackets and who want to enjoy at once the luxuries now within their financial reach. The current American boom is financed to a great extent on credit, on the assumption that the economy will continue to grow and expand. People are so confident they will continue to earn more, not less, money in the years to come that there is no spur to saving. But if the impression ever gained ground that a man's future income was likely to drop, or unemployment to increase, then the response of a population heavily in debt, with payments due on radios, washing machines, motor cars and home mortgages, would be to cut down heavily on purchases. Deflation would follow. But people not only have confidence in America and its future; they also believe that if things started to get out of hand the Government would step in, for a lot has been learned since the depression of the early 'thirties.

A temporary setback, almost a mild recession, took place in late 1953 and early 1954, caused by the sharp reduction in Government spending after the Korean war. If there were to be an unexpected disarmament agreement would the effect be the same? Probably not, for any agreed disarmament plan would not entail an abrupt end to defence expenditure. Its provisions would be cautiously implemented, giving time for adjustment.

In theory instalment credit accentuates booms and recessions, but does not cause them. When demand is close to supply the additional demand from instalment buyers adds fuel to inflation. When there is a recession, and people have less money, repayment on past purchases reduces the volume of new purchases which bring about much needed new production. In the 1953-54 recession, however, the decline in fresh credit was only slight and it was soon rising again. So long as public confidence remains, instalment buying has a buffer effect.

The farm situation remains the most serious economic weakness in the U.S. Since 1951 farm purchasing power has dropped £1,430 million. In the past year the average farmer's income has declined 7 per cent. Owing to misdirected efforts to remedy this the Government now owns or holds some £3,000,000 of farm commodities. To dispose of its wheat stocks the present consumption of bread would have to be doubled. The Government's cotton stocks would only vanish if every man in the country bought sixty-six new shirts. The Government owns enough maize and rye to satisfy normal domestic and foreign demand for four months; enough rice for six months. It also has large stocks of butter, dried milk and cheese.

What has happened is that the United

States has learned to produce more food with fewer men. Fifty years ago it took 32 million farm dwellers to feed a total population of 92 million. To-day 22 million people living on farms feed 167 million and produce a food surplus as well. In time the continued growth of the American population and the continued decline of the farm population may bring production closer to demand through natural forces. But in the meantime no politician can advocate giving economic forces free play so that farm production is brought to the level of demand. The best that can be done is to use Government assistance more wisely. In the past Government subsidies have made the situation worse by encouraging surplus production. The essence of the President's farm programme is to use subsidies to make the situation better through rewards for taking crop land out of production and creating a "soil bank." But the chances of the farm sickness infecting the rest of the economy, and of dragging industry down with it, appear remote.

Despite the situation on the farms there is a great deal of truth in the statement of the President of the Advertising Council that, though still largely unrecognized, a new economic system has been born in the U.S., "a system that gives more benefits to more people than any yet devised—a system I should like to call People's Capitalism." There is a great deal of pertinence, too, in the reply of the Chamber of Commerce to Mr. Gaitskell when he said he was a Socialist "because I hate poverty and squalor. I want to see a society in which rewards go according to merit. I want to see all this achieved by democratic means." The reply was: "Mr. Gaitskell, you might try Capitalism."

DENYS SMITH.

ENGINEERING ATTITUDES

By JOHN DAWSON

THE public interest in productivity seldom creates great enthusiasm in engineering managers. Labour, although a very important cost, is only one of many. Expansion of production is planned with total cost in mind and *prima facie* there is no case against a balanced increase in men and machines which preserves old methods. There is the spur of wage increases but even this is blunted by inflation ; for if machine tool prices rise in step with labour costs what is to be gained by more machines and less men ? The new and the unknown upset routine and require effort beyond the ordinary, while the argument that nationally there is a necessary connection between a rise in real incomes and a rise in productivity cuts little ice. Despite Mr. Butler (perhaps because of Mr. Butler) the message of expansion has not got across to the pessimistic men of industry, men and management alike.

Meanwhile it is possible to see modern equipment lying idle while traditional methods are still used. If you ask questions there are several stock replies. "We tried but it didn't suit ; the men wouldn't use it; the union stepped in ; it cost us money." The impression is that the last excuses grant respectability to the lack of effort that is obvious in the first. The imagination and drive needed to make new methods successful are in short supply. So also are facts. Tradition favours secrecy not only between firm and union, but also between senior and junior staff. Information about costs, selling price, long-term policy, and even about to-morrow's plans is scarce. Staff and men alike are told sufficient to do their daily job. They are seldom

asked their opinion of any major change in lay-out or equipment, for surely "they would think it beneath them to ask me." Alteration, without discussion with the men on the spot, is a common practice which offends beyond measure. In one foundry a new furnace was installed at great cost. The foreman was never consulted although it was later proved that his experience would have cut both instalment and running costs. More importantly, his morale would be boosted if he felt the furnace to be in part his brain-child. Staff guilds and pension schemes do not wipe out such failures of leadership.

The most striking first impression of an engineering works, particularly a foundry, can be its untidiness. Everybody seems to work in a pickle. The place looks as if it had, like Topsy "just grewed"; and appearance is confirmed by the practical handling problems which result from the half-planned lay-out. Foremen will tell of a machine that was put down because "there was a bit of space cleared there." Somebody will recall that that pile of steel is "a set of jigs used on that colliery job at the end of the war." When you ask why there is so little order and method in the shop, they reply that their firm will take on any job if it is an engineering possibility. "We are not like a motor-car factory. We do one off this job and two off the next. We cannot afford rigid planning because we tackle so many types of work." This diversity does bring great difficulties, but it is not an argument against good housekeeping; on the contrary, it makes order the more necessary. A semi-detached has not the facilities of a larger house but that is no argument

for keeping coal in the bath. The lowest standard of tidiness rapidly becomes the standard of all and so the muddle grows and with it come increased cost and constant irritation. The next piece of equipment is always at the bottom of the , etc. Yet determination to "be tidy" is not there.

These examples of inertia are symptomatic of England in 1956. They illustrate a widespread tendency to believe in the quiet life of little change with security its main reward. Equal tenders and fixed prices daily save the inefficient from the consequences of their inefficiency; welfare goes to deserving and undeserving alike; the bad worker is protected equally with the good. Most people only believe in the cold wind of competition for others because they themselves do not want to risk losing their job, their money, or their leisure. Memories of the depression make engineering management pessimistic and cautious and they therefore dislike taking risks since the *status quo* seems so satisfactory when compared with the past. The realization that the dangers are different to those of the inter-war years is slowly growing but there are still too many who feel that all would be well if only "there were a few of them outside the gate," just to add that incentive to hard work that must now be sought in persuasion.

The man on the shop floor hopes that his union leaders also believe in the quiet life. Some of them worry about being re-elected next time; about power and prestige—while he follows the fortunes of Wolverhampton Wanderers and speculates on Compton's knee. Some of them dabble in Karl Marx and socialism for all workers—

while he pins his faith on the empirical. He has no time for blueprints of the good society, but is the bonus scheme fair? Are the working hours well organized? How many nights can he work over? How much work is there in and is he getting a fair share of it? These are his questions and they link his wage to the price of food, beer and latterly, to the price of television sets and second-hand cars. He looks upon unions as the machine he needs as we all need political parties or insurance companies to look into difficulties we cannot settle for ourselves because we have not the power. He knows that shaky arguments become miraculously unanswerable when they are backed with power, and while he would not choose to strike on his own initiative, nevertheless wage rises are always welcome even if inflation wipes out a proportion of them. Most men in the shop would rather settle their problems without consulting the union officials outside. They nearly always try. But they and their leaders are suspicious of all employers just as the public suspects all radio repairers. Ignorance of what the other is up to breeds a lack of faith which would be lessened by frank explanation of policy. If information were freely exchanged many misunderstandings which now wend their way through the hierarchy of negotiating bodies could be cleared up within the works. Maybe then we could speed up that necessary expansion which will silence the cry of the foundry men about to be married: "I used to sup beer but it'll need to be water now. But I like water. I like water."

JOHN DAWSON.

N.B.—"John Dawson" is a nom de plume. The author has reasons for wishing to remain anonymous. EDITOR.

OUR NATIONAL CHURCH

THE BEST OF BOTH WORLDS?

By TOM DRIBERG

HALF a century ago Disestablishment of the Church, in England or in Wales, was a public issue debated with passion. It is a generation since the Church in Wales was disestablished, with none of the catastrophic consequences foreseen by those who had opposed this reform on principle or for electoral reasons. The subject flared up faintly last year, when the possibility of Princess Margaret's engagement was in the news; but, in general, nobody now gets excited about the Disestablishment of the Church of England, and the fact that none of the major parties would regard such a reform as "practical politics" nullifies, to a considerable extent, the strong logical and moral arguments in its favour.

Another contrast may be noted. In the old days the demand for Disestablishment was mainly "anti-clerical": it came from radical reformers, pious Dissenters, and Wellsian secularists—from those earnest people who went to prison rather than pay rates that would help to subsidize even a vestigial Church education. Now, such demand for Disestablishment as there is comes mainly from within the Church itself: it is a demand for "freedom" for the Church, a protest against Erastian anomalies. When the late Bishop Hensley Henson, for instance, was invited to give evidence before the Archbishops' Commission on Church and State (1931), he refused, saying: "... I am unwilling to do anything which will have the effect of encouraging English churchmen to imagine that they can secure from Parliament such a revision of the existing Establishment as would satisfy their principles and serve the permanent interest of religion. . . . The wide and widening discord between the Church and the Nation makes Establishment on the English model unreal,

arbitrary and spiritually paralysing." (If these to-day seem strong words, it should be recalled that they were written within three years of the rejection by Parliament of the revised Prayer Book—a rebuff under which many Churchmen were still smarting.) Last autumn, again, a prominent London incumbent, preaching in St. Paul's Cathedral, declared that the Church must be set free from "the brakes and restraints of Establishment."

It is important to understand what Establishment is and is not; for some advocates of Disestablishment, friendly or unfriendly to the Church, seem almost to suppose that it could be brought about by a one-clause Private Member's Bill—"The Church of England shall no longer be by law established," or words to that effect. This naïve over-simplification betrays a misunderstanding of the very phrase "as by law established." It does not mean that the Establishment was, as it were, "set up" by a particular Act or Acts of Parliament. "Established" is *stabilita* (supported) not *condita* (founded); and the "Law" referred to is a branch of the Common Law of England. Nor would mere Disestablishment of itself ensure freedom: Dr. J. N. Figgis, himself a vigorous opponent of Erastianism, remarked that "it would probably be an evil rather than a benefit if the Church of England were to become, what it now is not, a corporation recognized as such by law" (for this might well involve rigid legal restrictions relating to tenure of property, the terms of trusts, and so on). All would depend on the terms of the Act of Disestablishment.

Establishment carries with it "rights and privileges" and "restrictions and limitations"—and (the Church Assembly Commission reported in 1949) "it is not always easy to distinguish between them."

Broadly, however, they may be summarized thus.

The "rights" include the requirements that the Sovereign must "join in communion" with the Church of England and be crowned by the Archbishop of Canterbury; the reservation to Anglican clergymen of certain professorships and chaplaincies; precedence in all religious services of "national" character; the representation of the Anglican episcopate—and of no other denomination as such—in the House of Lords; and the stakes of the parish priest as the officiant at lawful marriages and the *persona*, or parson, of his parish and not merely as minister of a congregation. (The assumption of the title of "parson" by Non-conformist ministers is a modern solecism sanctified by popular newspaper headline usage.)

The "restrictions" include the Royal (i.e. the political) appointment of bishops and other dignitaries; the Parliamentary veto on Church Assembly measures; the debarring of Anglican clergymen—but not of ministers of other denominations—from membership of the House of Commons; and the constitution of the Judicial Committee of the Privy Council as the final court of appeal from ecclesiastical courts in ecclesiastical causes.

It is in accordance with human nature that Churchmen should sometimes seem more restively conscious of the restrictions than grateful for the rights. In the natural course, few rank-and-file clergymen can expect to become *Regius Professors* or to sit in the House of Lords; but all of them must from time to time be unhappily aware of the anomalies that arise from some of the restrictions—and particularly from the wide gap between Church and State on the question of divorce. The Archbishop of Canterbury showed himself a wise tactician recently when he warned Convocation that, if there should be a head-on clash between the Church and Parliament, it had better not be on this issue—on which, indeed, a majority of legislators and electors would probably not now accept the Church's doctrine of the indissolu-

bility of marriage and would be inclined to say to the Church, in effect: "The Law of the land says that we can remarry after divorce. If you want the privileges of Establishment, you jolly well remarry us in your churches."

Much has been made of the point that, at present, the bishops who refuse this remarriage are appointed (or, more precisely, that their nomination by the Crown is recommended) by a Prime Minister who has himself remarried after divorce. But this anomaly is no stranger than the anomaly that arose when Neville Chamberlain was Prime Minister (for he was a Unitarian, committed to disbelief in a fundamental doctrine held by the Church of England), or than the possible anomaly of a Prime Minister who was an atheist or an orthodox Jew or a Roman Catholic. (It is only the Lord Chancellor who may not be a Roman Catholic.) Of course the Prime Minister takes advice on such appointments—from a patronage secretary whose special duty this is, from the Archbishop of Canterbury, and from others. None the less, "political" appointments, in the narrow sense of the word, are not unknown. Two notable cases are those of the late Bishop Barnes and the present Dean of Canterbury, both originally elevated by Ramsay MacDonald, while he was still a Socialist; and it would be safe to assume Conservative sympathies in most of the bishops appointed by Conservative Prime Ministers—the outstanding modern exception being William Temple, whose translation to Lambeth is said to have been excused by Sir Winston Churchill, in reply to private Conservative protests, with the disarming explanation: "What else could I do? He was the only sixpenny article in the penny bazaar."

Appointment rather than election (which has replaced it in, for example, the disestablished Church in Wales) is defended by many thoughtful Churchmen as more likely to preclude intrigue and lobbying and to throw up the occasional genius of the calibre of Temple or the scholar of strong character such as the present Archbishop of York. Nepotism, too, is

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less of a risk in an age in which politicians do not, on the whole, mix very intimately with Church dignitaries, and find their favourite society at the Carlton or Brooks's rather than the Athenæum.

It is the method rather than the fact of Crown nomination that seems to many actually blasphemous: Sir Thomas Inskip (Lord Caldecote) went so far as to call it "almost an indecent sham." It is indeed difficult to convince an intelligent foreigner that such a procedure is still followed in 20th-century England. The Dean and Chapter of the cathedral of the vacant see receive two documents from the Sovereign—the *congé d'élire*, a licence to elect a new bishop, and a "letter missive" containing the name of the person to be elected. If they fail to elect the person thus nominated, they are liable to the severe penalties of *praemunire*. A recent

article in the *New Statesman and Nation* thus described, with legitimate irony, what follows.

"The Dean and Chapter then meet and solemnly pray that the guidance of the Holy Spirit may enable them to choose aright. Whether by this divine guidance or by some less supernatural impulse, they are invariably guided to choose the candidate nominated in the letter missive. As Dr. Johnson remarked, when it was said to him that a *congé d'élire* was only a strong recommendation rather than a command: 'Sir, it is such a recommendation as if I should throw you out of a two-pair-of-stairs window and recommended you to fall to the ground . . .'

"Soon after this 'election' has taken place, the nominee is consecrated a bishop. . . . Meanwhile, even before the 'election'—and as though to stress its farcical nature—the name of the new bishop has already been published."

There is value in ancient and picturesque tradition, and anomalies that are logically indefensible do not much worry the pragmatical English; but this procedure seems a heavy price to pay for the privileges of Establishment, and if Crown patronage is to be retained, it ought to be possible to purge it of its more unseemly absurdities. In 1952 the Church Assembly Commission suggested that a small consultative committee should advise the Archbishops on the filling of vacancies (the personal responsibility of advising the Crown still remaining with the Prime Minister), and that the penalties of *praemunire* should be abolished.

Equally anomalous is the veto on liturgical reform exercised by a Parliament consisting largely, like the nation it represents, of non-churchgoers. Religious freedom is regarded by the Western democracies as a basic human right; but the churches in Communist countries are at least allowed to order their own forms of worship. Whatever may be thought of the merits of the Prayer Book rejected in 1927 and 1928, its rejection was a blow from which the prestige of the Church Assembly has hardly yet recovered—even though the rejection was also

The Church of England

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HODDER AND STOUGHTON

The Best of Both Worlds?

ineffective, since the bishops decided to ignore the will of Parliament, blandly claiming "very high authority of an informal kind": the rejected Book is in fact widely used, to the aggravation rather than the lessening of the prevailing liturgical chaos.

Although the Enabling Act retained this veto, it was originally hoped that Parliament would not exercise it—that the veto would lie dormant, so to speak, until the Church had felt and worked its way towards fuller self-government. This has not happened. The Church Assembly, as an institution, cannot be said to have made a deep impression yet on the consciousness of ordinary, non-ecclesiastically-minded laymen; and the ecclesiastically-minded themselves, when they feel strongly about any issue—the revision of the Prayer Book, some parochial reorganization which involves a union of benefices and of congregations, a disciplinary measure which limits the parson's freehold and may restrict his rights as a citizen—still, rightly or wrongly, call on their M.P.s to protect them against the Church Assembly.

By what is only superficially a paradox, the parson's freehold guarantees to the priest of the Established Church an immunity from victimization (not, of course, from criticism) far greater than that enjoyed by many "Free" Church ministers who are more democratically appointed. Anglican clergymen of unorthodox or unpopular views are less commonly appointed to good livings than are "safe men"; but once they are instituted they can preach and work for their idea of the Kingdom without truckling overmuch to church officers or influential parishioners, or even to their bishops. There is obviously here a tension between opposite interests and freedoms, both legitimate: it says much for Anglican good sense that the tension rarely becomes intolerable.

Would the Church, and would the State, ever consent to a kind of bargain if their constitutional relations were to be reformed? If so, what would the items in such a bargain be?

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Few in either party would wish to change the essentials of the Coronation Service—to turn it into either a completely interdenominational or a purely secular rite. If the House of Lords were ever to be reformed, few Churchmen would regret the replacement of the bench of bishops by a bench of representatives of the British Council of Churches and the Roman Catholic Church; and few would regret the interdenominationalizing of the exclusively Anglican professorships and chaplaincies. The apparently irreconcilable difference on the remarriage of the divorced might be overcome by the institution of universal civil marriage, with marriage in church also for those who accepted the Church's rules. Some compromise could also be evolved on the appointment of bishops.

The greatest resistance would be to the ending of the Parliamentary veto; this resistance would come from within the Church—especially from extreme Protestants—as well as from many M.P.s; and the outcome of the struggle would be the more in doubt because many other M.P.s with no personal interest in the matter would be subjected to intense organized pressure by anxious constituents.

The clash could come either on the question of the veto itself, or on its use in a situation similar to that of 1927-8. Unnoticed by the world at large, the Archbishop of Canterbury recently appointed a Liturgical Commission. In due course this Commission will presumably make recommendations; and it would be surprising if some of these recommendations did not overlap with the previous revisions. If they are acceptable to the Church, and if they are to have legal as well as moral validity, another revised Prayer Book will come before Parliament.

Will the climate of opinion have changed so much in thirty years that Parliament will decide to let the Church manage its own affairs in this respect? It could have; and the change would no doubt be attributed by some to greater tolerance and greater self-control by Parliament, and seen by others as evidence of increasing apathy and of the general lack of interest in religion.

On the other hand, the Church *might* decide not to risk another 1927-8, to by-pass Parliament altogether, and to rely on the XXth Article of Religion, which says: "The Church hath power to decree Rites or Ceremonies and authority in Controversies of Faith." In this event it might be said that a kind of creeping, *de facto* Disestablishment—an empirical loosening of the ancient bonds—had begun; and this might be the characteristically English way of securing for the Church of England the best of both worlds.

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WORLD-WIDE MISSION AND COMMUNION

By THE BISHOP OF LIVERPOOL

THE missionary outreach of the Church of England was in the first instance eastwards. Long before Britain had been completely evangelized, the seventh century saw Wilfrid and Willibrord pioneering in Frisia, closely followed by Boniface of Crediton, the Apostle of Germany. Succeding centuries found missionaries from England figuring prominently in the foundation of the Church in Denmark, Norway, Sweden and Finland. For some centuries after this there was little British participation in the world-wide Christian Mission, until the expansion of British enterprise overseas in the sixteenth and seventeenth centuries—westwards across the Atlantic and eastwards across the Indian Ocean. Beginning with the concern for the spiritual welfare of people from this country who had emigrated to the new Colonies, the Church's Mission spread out to the indigenous peoples.

From the earliest days one feature of Anglican missionary activity was apparent. This was the tendency of the Church of England to look to voluntary societies for the arousing of interest in, and the organizing of support for, missionary undertakings. In 1699 the Society for Promoting Christian Knowledge was founded and in 1701 the Society for the Propagation of the Gospel in Foreign Parts. For over 250 years these two Societies have been at work in many parts of the world. The most characteristic contribution of the former has been the production and distribution of Christian literature coupled with support for the Church's educational work, particularly, in recent years, in connection with the training of the clergy. The latter Society has established its work in forty-eight dioceses all over the world, and makes all its financial grants through the bishop of the overseas diocese concerned, also maintaining many hundreds of missionaries. The Church Missionary Society was founded in 1799 and has come

to be the largest of the Anglican Societies, supporting as it does over a thousand missionary personnel as part of its contribution to the work of the Church overseas. The fourth of the Anglican Societies at work in many parts of the world is the Bible Churchmen's Missionary Society founded in 1922, representing in particular the conservative Evangelical wing of the Church.

A second group of Anglican Societies is composed of those which confine their work to special areas overseas. The South American Missionary Society was founded in 1844 and, five years later, the Melanesian Mission. In 1858 came the Universities' Mission to Central Africa, founded under the inspiration of David Livingstone. The Mission is in the Anglo-Catholic tradition and regards itself as an agency for the support of the work of the Dioceses of Central Africa. The Jerusalem and the East Mission exists to support the work of the unique Bishopric which extends from Baghdad to Cyprus.

The third group of Anglican Societies consists of those which serve special groups of people. In 1807 began the Church Missions to Jews, a Society which has been active in the Middle East and North Africa, in Europe and in the British Isles. Sixteen years later came the Colonial and Continental Church Society with a particular concern for the care of British people abroad as, for example, in Canada, Australia and on the Continent of Europe. In 1856 the Missions to Seamen was founded; this now has chaplains and mission stations in port-cities in many parts of the world. Also in this group comes the Church of England Zenana Missionary Society, which began in 1880 its work among the women and girls of Asia.

In addition to these activities, the Church of England shares in the work of such interdenominational organizations as

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the British and Foreign Bible Society and the Mission to Lepers. There are also organizations such as the Church Army which have much overseas work. Noteworthy among these is the Mothers' Union, with its half-a-million members throughout the world and forty-five overseas workers sent out from this country. There are also many Diocesan Associations which stimulate and sustain interest in the work of the Church in particular dioceses overseas.

This multi-society system adopted by the Church of England is unique and may perhaps give the impression of duplication of effort and indeed of competition. But however true this may have been in the past, it is rarely evident to-day. Particularly in the post-war years the Anglican Societies have been growing together through consultation and joint enterprise in the home field as well as overseas. The process of co-ordination and co-operation is assisted by the work of the Overseas Council, the successor to the Missionary Council which the Church Assembly appointed in 1921, with the responsibility of stimulating and encouraging the home Church as a whole to fulfil its missionary responsibility.

This Council's change of title in 1950—from "Missionary" to "Overseas"—reflects a significant change of emphasis in the missionary activities of the Church of England which had long antedated this event. For it had long been the policy in Anglican development overseas to encourage the setting up of dioceses as the basic unit of fellowship as well as of administration. When groups of dioceses were ready for the next step, they were united in Provinces under the jurisdiction of their own Archbishop, and in some parts of the world these Provinces themselves formed natural and national entities. In 1857 the Church of New Zealand became the first self-governing Province of the Anglican Communion. In 1955 the most recent Province, that of Central Africa, was inaugurated. Owing to difficulties of distance or derivation, some dioceses such as Singapore are still unattached to Provinces. But they are all

part of one family of the Anglican Communion throughout the world, numbering more than forty million people, a family whose representatives will meet in 1958 at the Lambeth Conference.

There has been a remarkable development of self-support as well as self-government throughout the Communion and an encouraging growth of further missionary activity reaching outward even from some of the most recently developed areas. The contribution of the Church of England in such circumstances has naturally changed and is changing. As overseas governments increasingly assume responsibility for the medical, educational and welfare work in which the Anglican Church, with other Churches, has pioneered, the Church's contribution tends to be made in somewhat different directions from those of the past. Teacher-training colleges, theological colleges, agricultural training courses, literacy campaigns, Christian literature projects, bride schools for the wives of ordinands, family centres, adult education projects, radio programmes, Sunday school by post—in different areas one or other of these may be figuring with a new prominence among the missionary activities of the Church.

In many parts of the Anglican Communion, the Church overseas still looks to the Church at home for support in manpower and in money. Clergy are needed to reinforce the indigenous ministry of a diocese faced with new problems of rapid industrialization, pressure from non-Christian governments or the challenge of the ethnic religions. In the medical and in the educational spheres there are urgent appeals especially for people able to train nationals in this work. But the Church in other lands asks for help in the fulfilment of its primary responsibilities of worship and witness—as well as its work.

In addition to the "sending" aspect of the missionary work of the Church of England there is also the "receiving." The Church in this country has much to receive and to learn from the experience and the insight of the Church overseas as it faces the common problems of human nature and human relations, of false

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World-Wide Mission and Communion

ideologies, of the pressure of materialism, the breakdown of family life and, not least, the gradual encroachment of the omniscient State. This two-way traffic of experience and ideas takes place not only through the great international conferences like that of the Anglican Congress at Minneapolis in 1954 or through the close links of Lambeth or of the missionary societies with dioceses overseas. It comes also through people as individuals and among these may be mentioned particularly the clergy sent from overseas Provinces for special training at St. Augustine's College, Canterbury, the Central College of the Anglican Communion. The Church of England is not forgetful of her responsibilities towards other Anglicans among the 25,000 overseas students in Britain to-day. In the William Temple House at Earl's Court the Overseas Council maintains a valuable centre of hospitality and fellowship and in many parts of the country parish clergy and laity offer a warm fellowship to these young people.

The Church of England also acts in close co-operation with the missionary societies of other Churches in Britain, mainly through the Conference of British Missionary Societies. One of the most significant of these inter-denominational activities is the recently inaugurated "Oversea Service" scheme which provides valuable introduction courses for people preparing to go overseas in administrative, academic, commercial and similar fields. Interdenominational co-operation of this kind is reflected in many parts of the Anglican Communion, all the Provinces of which are members of the World Council of Churches. In 1947, Anglicans and Free Church people united to form the Church of South India.

Thus throughout the years the missionary activities of the Church of England have varied and developed. In some parts of the world they still retain as much of a "pioneer" character as they did many decades ago. In other parts rapid and revolutionary changes in the context of the Church's work have demanded equivalent revision of strategy and mobility of

tactics. But the Church of England endeavours to fulfil its share in the total Christian Mission to the world in obedience to the command of Christ and because it believes that, in the words of the

Willingen International Missionary Conference of 1952: "There is no participation in Christ without participation in His Mission to the world."

CLIFFORD LIVERPOOL.

ANGLICAN CLOISTERS

By THE ABBOT OF NASHDOM

EVER since the separation from Rome in the 16th century, there have been two mingling streams of life within the Church of England, that which derived from the Reformers, Continental and domestic, and that which drew its waters from the pre-Reformation Church. From this second stream, more especially, is derived the current whose course this article is briefly to trace.

The great Anglican scholars looked back to the early centuries of the Church, the age of the Fathers. As they scrutinized it, they could not but recognize how great had been the contribution of the monastic life in that age. Sooner or later the question was bound to arise: Why is not such a life being lived among us to-day? Besides those who thus studied the past, there were those who travelled abroad in the present; honest, unprejudiced men among them could not fail to see, with whatever qualms, the good work wrought by men and women who had embraced the religious life in Catholic countries. Among these, too, there were some to ask: If devotion finds such expression among Roman Catholics, can it not also find similar expression among Anglicans?

Such questions were indeed asked in the 17th and 18th centuries. But they found no definite answer or fulfilment until the second quarter of the 19th century. The Tractarians of that date asked both these questions, and their adherents supplied the answers.

In that age England, pioneer in the industrial movement, was suffering the evils, as well as enjoying the gains, which her industrial leadership inevitably

brought. It daily becomes more difficult for us to imagine the squalor, suffering and degradation of the life of a large proportion of the population. It was not yet the State's business to find remedies; it was nobody's business. But among those who made it their business were groups of women who had come under the influence of Dr. Pusey and other Tractarian leaders. There was a desperate need and they set out to fulfil it. Their motives in grouping themselves into communities were primarily religious, but their fulfilment of the first and great commandment of the love of God drove them on to the further fulfilment of loving their neighbour, and finding him in the outcast and neglected.

It was in 1845 that a start was made. Once again it is difficult to-day to take ourselves back to those days and to imagine the suspicion, indeed at times the downright persecution, which the pioneers had to endure. Society professed itself horrified; zealous Protestants were aghast; the Bishops themselves were often suspicious rather than sympathetic. It must be admitted that the pioneers were sometimes imprudent, and there were occasional bizarre types among them. The majority were solid enough, but they were plunging untrained and with inexperienced guides into a form of life for which long training and skilful guidance are necessary. Yet the movement prospered; three years after the initial steps there was founded what is now the largest of the Anglican communities of women, the Community of St. Mary the Virgin, Wantage. In this same year, 1848, two other communities were founded which

still survive, the Company of the Love of Jesus at Ascot Priory, and the Community of Nursing Sisters of St. John the Divine at Hastings. This latter community has associations with one of the great names of the Victorian era, for a group of its Sisters accompanied Florence Nightingale to Scutari.

Meanwhile, there had also been attempts to establish the monastic life among men, but it was not until 1865 that lasting success was achieved by the establishment of the Society of St. John the Evangelist at Cowley under Father R. M. Benson; a man of deeply religious spirit, solid piety and austere life. Thanks to these sterling qualities, the foundation which he made proved enduring and attracted other men of like calibre. Other communities of men were established later, but still to-day the women's communities far outnumber those of the men.

Such were the beginnings of the re-establishment of the monastic life in the Church of England. Its development may be followed in *The Call of the Cloister*, by Peter Anson (S.P.C.K.) to which the present article is largely indebted. Now in 1956, there are over seventy communities of women in the Anglican Communion. While some of these have but the one house, others have a score or more branch houses besides the mother house. Among these seventy, while the mother houses of the majority are in England, there are others which were founded in America, Canada, Australia, New Zealand, South Africa and East Africa. Besides these, several of the larger English communities have houses overseas, either in the missionary lands of Africa and India or in countries populated by people of British stock.

The Anglican religious communities of men number only a dozen. Of these the largest is the Community of the Resurrection, founded by Bishop Gore in 1892, whose mother house is at Mirfield in Yorkshire. So frequent to-day are the requests from missionary Bishops for branch houses of this Community to be established in their dioceses that the

present Father Superior recently remarked to me that he was thinking of having a form printed by which he might regretfully decline such pleas! The first of these pleas, however, was not declined; since 1903 the Community has been at work at Johannesburg. No apology is needed for introducing here the name of one member of this community who has just returned to Mirfield from that city, Father Trevor Huddleston, whose staunch championship of the rights of the African has given him a fame which to-day probably exceeds that of any other Anglican member of a religious community.

What are the principles of the life which these men and women live? They are summed up in three words, which, since they form the subject of the vows by which the members bind themselves, are usually, in this connotation, given the dignity of capital letters: Poverty, Chastity and Obedience. By Poverty is meant the renunciation of personal property; the life is a frugal one and the needs of the individual are met from a common purse. Chastity involves the renunciation of marriage and family life—needless to say, of all abuse of the sex instinct as well. By the vow of Obedience, the member undertakes to obey both the rule of the community and the orders of its Superior; to undertake whatever work is commanded and to relinquish it when bidden; it involves the renunciation of all self-will.

Here we have three negatives—or so at first it seems. But it cannot be too strongly emphasized that these renunciations are undertaken for very positive reasons. Were it not so, the effect of a life lived under such restrictions would be cramping and stultifying; it would produce bands of neurotics. There are occasional casualties, it is true, but those who have any wide acquaintance among religious of either sex, know that such a catastrophe is exceptional. There is plenty of healthy vigour among these friends of theirs, and bright cheerfulness and gay laughter too.

If such restrictions and renunciations were compulsorily imposed on a human being, the expected effects would be only

ANGLICAN CLOISTERS

too likely to follow. But they are not imposed; they are voluntarily, willingly, eagerly undertaken. Perhaps the best explanation of this willingness can be given by reporting a brief conversation between a member of my own community and a young married woman. "What on earth made *you* become a monk?" she asked. "What on earth made you marry your husband?" was his answer. "I see," she said, "you mean, you fell in love with God." More than fifteen centuries ago, the monk-bishop St. Augustine had exclaimed, "Give me a lover, and he will understand what I mean."

This does not at all imply that the life is all honeymoon. The man or woman who undertakes it will have his temptations and will know his periods of darkness, when perhaps to him, as once to St. Teresa, the name of God will seem as the name of someone of whom he heard a long while ago. It must be so, if the character is to develop stability and

resolution and if the love of God is to be more than a sentiment.

But these facts make it necessary that there should be a period of trial and testing before vows are taken which are to bind a person for life. There are in fact two, or in most Anglican communities three, stages in this period of trial. The first stage is that of the postulant, a stage generally of six months' duration. At the end of this period the postulant who perseveres will be "clothed" as a novice, that is, will be given the habit worn by the community. The length of the novitiate varies in different communities between one and three years. During the whole period of postulancy and novitiate, the person undergoing the training is free to leave, or may be dismissed by the community. If he wishes to persevere, a vote is taken as to whether or not he may be permitted to continue. In most communities, especially if the novitiate is short, a period in temporary vows,

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usually for three years, follows. This is binding on the person for the period specified, but on reaching its term he is again free to depart, or may be dismissed by the community. By this time it is probable that only a minority of those who originally entered are still persevering. Only after these precautions is any member ever admitted to take the vows which will bind him for life. It is a much longer period of testing than is allowed for by most engagements to marry!

It will already have become evident that there are considerable differences between communities. The most general classification is that into "active" and "contemplative" communities. "Active" communities need neither explanation nor defence; their diverse and multitudinous good works speak for them. It is more difficult for the outsider to understand the purpose or usefulness of contemplative communities; yet where defence is necessary, it is remarkable that they often find their staunchest defenders among the members of active communities. For the man who does not believe in God, a contemplative community is a meaningless absurdity, for there is no object to contemplate. On the other hand, if God exists, then He is immeasurably more important than man. That is why, even in the most active of communities, prayer holds pride of place among the various activities. Just as, though the vast majority of men and women are called to love God and serve Him in family life and worldly occupation, yet there is a minority also who, as has been suggested, "fall in love" with Him and are called to serve Him in religious communities, so also within this minority, there is a smaller group called to serve Him yet more directly without the mediation of good works rendered to their neighbour. They do not forget their neighbour; their prayers rise constantly for him. But their first pre-occupation is with God.

What is the contribution which the religious communities make to the Church and land of England? It is not quite that

which the pioneers offered. Many of the good works so necessary a century ago are no longer necessary to-day; the State to-day undertakes a great number of tasks which only voluntary workers undertook then, and performs them with the support of vast resources and sometimes with greater efficiency, for it must be admitted that the Anglican communities have not always kept abreast of the best practice of the time. On the other hand, there are still many tasks to be performed, and the following list gives some summary of the actual activities engaged in.

Of the work done by women's communities, pride of place must be given to education; the Sisters are responsible for over sixty schools in this country and abroad. Not a few of these schools bear a high reputation, both for education and for character-training. Then there are orphanages and training schools, homes for elderly women and invalids, homes for the mentally deficient, convalescent homes and hospitals, of which perhaps the most interesting is the Home for British Lepers at East Hanningfield, Essex; a book published last year, *The Second Miracle*, by Peter Greaves, gives a most sensitive account of the experiences of a patient there. There are many Sisters working in parishes in this country under the direction of the parish priests, many in the missions abroad, particularly in Africa, South, East and West, but also in India, Japan and Korea.

The external activities of the men's communities, since the majority of the members are priests, are generally of a priestly character. Mention must first be made of the seminaries for training ordinands for the priesthood, staffed by the Community of the Resurrection at Mirfield and at their recent foundation at Codrington College, Barbados, and by the Society of the Sacred Mission at Kelham, and at Adelaide in Australia. The Franciscans of Cerne Abbas and of the Brotherhood of the Holy Cross have homes for boys and men; the Order of St. Paul cares for aged seamen; other communities have hostels for students.

There are a few parishes in this country

ANGLICAN CLOISTERS

staffed by priests of the communities; in many parishes missions are conducted by them. They work also abroad in the lands where Christianity is still penetrating and extending its hold.

The religious communities have given many Bishops to the Church, although only two, Bishop Gore of Oxford and Bishop Frere of Truro, have held English sees. The present Primus of Scotland and the Bishop of Rangoon are Mirfield fathers, the Bishop of Nassau a Cowley father, and the recently consecrated Bishop of Accra, a member of the Society of the Sacred Mission.

In the realm of learning, too, the religious communities have their representatives. The larger communities have generally a considerable list of authors among their members; among those eminent for scholarship, a widespread influence has been and is exercised by Father Thornton of Mirfield, Father Hebert of Kelham and the late Dom Gregory Dix of my own Community.

At this point it is relevant to ask what is the present relationship between the communities and the authorities of the Church. There is first an individual link between a community and the episcopate: each community has its Visitor, who is either the Bishop of the diocese or another bishop approved by him. In addition, there was set up in 1936 an Advisory Council, consisting of six members appointed by the bishops and six elected by the communities. The Bishop of Exeter is the present Chairman. The Council is

consulted both by communities on various constitutional and other problems and by bishops to whom appeal has been made.

What of the present position and future prospects of the communities? Some of the smaller communities are finding difficulty in maintaining their numbers, but in most of the others the blank left by the war years has been filled and growth continues. Taking a broad outlook, I believe it is true to say that there is a sufficient number of young men and women entering at least to maintain and, in some cases, to increase the present numbers.

The catalogue of good works listed above gives only an external reckoning of the contribution of the monastic life to the Anglican Communion. Each community should be a kind of spiritual power-house radiating an influence whose source is not primarily in the men and women themselves, but in the God to Whom they have devoted their lives. Holiness is the aim, service is secondary, but inevitably follows.

Yet they do not set themselves up as different from, still less, as better than, other people. They acknowledge their imperfection. St. Benedict in his Rule for Monks described a monastery as a "school of the Lord's service." In a school there are imperfect scholars: indeed it is because one is an imperfect scholar that one goes to school at all. Because it is the Lord's school, there will always be more to learn and always more service to render.

AUGUSTINE MORRIS, O.S.B.

NOT BY BREAD ALONE

By SIR JAMES BROWN

WHAT really is the income of the Church of England? This is a natural question to ask, although no answer perhaps will ever be wholly satisfying. In 1835 a Royal Commission said £3½ million. In 1891 the total was computed for the House of Commons at £4½ million. Wales has been deducted

before extracting those totals, so they are directly comparable with the result obtained in 1924, after disestablishment of the Church in Wales, by a Church Assembly Commission. This came to £7,220,000. All these answers, however, omit various items that we should want to include. They do not touch the Church

societies or voluntary offerings, except at Easter and in the form of pew rents. According to the official year book of that year the 1924 answer left out very nearly £8 million. However that may be, a comprehensive and more recent answer was published in 1951 under the authority of an examination of all relevant accounts by a firm of chartered accountants. It gave a total of £17,600,000 a year, of which about half came from endowments and half from voluntary gifts in the year.

It is easier to feel confident about the inferences from such calculations than about the arithmetic of them. It seems safe, for instance, to conclude that the Church of England has made astonishing progress, in terms of *£ s. d.*, during the 19th and first half of the 20th centuries, and that the endowments added by church-people in the last hundred years have gone a long way to enabling the Church to meet the cost of living difficulties of to-day. It would not be prudent to assume that the Church's income is fixed at £17½ million or that the ratio of £1 now for every £1 from the past will suffice. Nevertheless, the 1951 figures are a good yardstick; the best recent computation gives the amount raised in parishes for their own incumbents, churches and services as £5 million and the total income of all the Church societies as £3 million, of which £1 million was collected annually.

The churchman in the pew is supposed to know less about Church finance than an L-driver about the engine of his motor car. Nevertheless, even he must have heard somewhere of the Church Commissioners, and it may be expected that in discussing the subject of Church finance one will deal with them first. It is convenient to do so, in order to stop them from looming over one's shoulder or breaking unexplained into the narrative. To go back to first origins is no longer necessary. The smallness of clergy incomes and the inequalities between them resulted in the foundation at long intervals of Queen Anne's Bounty (1704) and the Ecclesiastical Commissioners (1836); in 1948 these two bodies were amalgamated and reconstituted as the

Church Commissioners. They had in the course of their existence received considerable administrative authority as well as substantial funds. Amalgamation created a body now holding investments of upwards of £145 million in capital value, as well as land and other property exceeding £60 million, apart from trust funds. Their total income in 1954-5 was £10½ million. The bulk of it was already charged in favour of beneficiaries and commitments either inherited from their predecessors or undertaken by themselves; the balance is at their disposal for statutory purposes. The Church Commissioners include bishops, deans, clergy and laity from the Church Assembly; the governing Board are elected from them. The Commissioners accord with Church policy, and their new grants, except where the nature of the object otherwise requires—e.g. for a bishop's stipend, a cathedral, or the endowment of a new parish—are confined to block allocations to dioceses; the selection of the particular beneficiaries within the diocese is left to the discretion of each diocesan authority.

The scale of the Church Commissioners' operations is such that no conspectus of Church finance would pass muster if it omitted them. Their last report (for the year to March 31, 1955) stated that in the septennium since 1948 they had added £1,200,000 a year for distribution at diocesan discretion to improve clerical stipends; granted £1,320,000 to provide or improve parsonage houses, apart altogether from £350,000 a year to maintain them; established a non-contributory (and improved) scheme of pensions for the clergy at a present cost of £850,000 a year; made allocations for places of worship and parsonage houses in areas of substantial new housing development to the tune of £1,835,000; and improved the minimum stipends of bishops (total cost £67,000 per annum), and of deans, provosts and canons and cathedral servants (£57,000 per annum). Since then they have further improved stipends of bishops, deans, etc., and increased the endowment of archdeacons by £100 per annum.

NOT BY BREAD ALONE

These are the additions in seven years only.

The financial administration of the Church Commissioners is confined, apart from trust funds, to the management and disbursement of their own resources. The other leg of Church finance, collection of money from churchpeople for church purposes, did not come into existence as an organized system until 1911. We owe it to the report of a committee appointed by Archbishop Davidson. Their report was, for England in those days, revolutionary. It borrowed back in fact for the Church at home ideas from the Church overseas. For the committee found that there was no organized system here at all; that many people had grown up with the assumption that in the Church everything must be provided for them; that things like training for the ministry, clergy pensions and stipends, erection of church-buildings and religious education ought to be the concern of the entire Church; that there was no adequate central or diocesan machinery and that the Church had indeed no legal corporate capacity to receive gifts for the general benefit. Although dioceses had diocesan conferences of a sort and some of them had diocesan trusts, the conferences were mainly deliberative and the trusts sporadic. The committee, therefore, recommended the creation in every diocese of a representative (lay as well as clerical) diocesan conference and of a diocesan board of finance as its executive finance committee. Each board would budget for diocesan needs and fix a parochial levy or quota accordingly. They also recommended as an essential requisite a Central Board of Finance with power to assess upon dioceses their shares of central requirements, to co-ordinate diocesan policies and to be the financial executive of the Church of England.

This report of 1911 marks the beginning of modern times in the financial history of the Church, although it did not come fully into effect until after the constitution of the Church Assembly in 1920. The constitution of the Central Board

of Finance was then revised to make it the finance executive of the Assembly and the constitution of boards of finance was regularized throughout the country; they began to be given statutory authority. Thus the present system is that the Central Board of Finance apportions among dioceses the amount of the Assembly budget for the year. This budget at present includes an aggregate of £208,000 for the Church Assembly Fund, which provides the grants made by the Assembly for good purposes in the name of the whole Church, certain allocations for special objects and the cost of running the Assembly, its committees and secretariats, and also at present £220,000 for the Central Ordination Candidates Fund, which may ultimately require £300,000 a year; the Church has to find on the average about half the full cost. The Diocesan Board of Finance adds to its Assembly apportionment the amount required to cover the needs of the diocese, for diocesan-based church work, for special purposes, for maintenance of ministry clerical and lay (that after taking into account what comes from the Church Commissioners) and for administration. The total is then apportioned among the parishes. This parochial quota may be assessed on a formula, be fixed by the diocesan conference or be decided by deaneries. It becomes an obligation. The total for the 12,600 parishes of England now approaches £1 million.

This summary of the system necessarily passes over the Church societies and capital appeals. Capital appeals—as for schools, church building, cathedrals—have a target, a short term of life. The societies—missionary, social welfare and church aid—enforce their challenge just because they are special causes and not mere matters of routine. If the diocese is the administrative unit, the parish is the rock on which the edifice is built. As past worshippers gave to keep their own priest and church, so the worshipper to-day, sitting where they sat, gives first for the work of the parish, but he also gives for the work of the whole Church, the diocese and the Church overseas and

on the seas, for children's and moral welfare work, for additional curates . . . the list is incomplete. This is as it must, and should, be. Church finance ought to have an integrating effect.

What of the future? The battle for the incumbent's stipend seems to be won. The minimum everywhere approaches £600, plus Easter offering and a house, repairs and rates paid. A pension of £300 is assured as of right for full service.

The major financial tasks facing the Church seem to be training for the ministry, including the economic problems of theological colleges; church schools, where a passing opportunity calls for a variously estimated but certainly large expenditure; and rapid church building in new towns and housing areas where the flocks of young children will be the teenagers of a dozen years hence.

JAMES BROWN.

SHEPHERDS' MARKET

By PETER KIRK, M.P.

OLD legends about the Church of England die hard. Jibes about "the Conservative Party at prayer"—which completely ignore the fact that most of the great reforming movements of the last 200 years, both religious and social, have started within the Church—can be heard on the lips of those who have never darkened a church door in their lives. And the other old legend—that of Gilbert's "pale young curate"—is even more prevalent. To the public mind, the priests of the Church of England are, to a man aristocratic, bigoted, reactionary, ignorant, and silly. The charge has never been less true than to-day; the only thing wrong with the English clergyman is that there are not enough of him.

The desperate manpower situation of the Church has never been better illustrated than by a talk given by the Archdeacon of Durham to the Durham Diocesan Conference in May 1954.* The Archdeacon pointed out that, in 1886, when the population of the country was less than half what it is to-day, the number of deacons ordained was 814. In 1955, the number was 453.

According to the Archdeacon, the causes of this decline were centred round the three wars which this country has engaged in since the earlier date. Each

war has shown a drop in the numbers ordained, followed by a very slow recovery, which has never reached the heights which obtained before. The result has been, naturally enough, a drop in the overall number of clergy in the country from over 19,000 in active work in 1900, to less than 15,000 to-day.

In addition to war, two other basic causes of the decline of ordinands are given in a report presented by the Central Advisory Council of Training for the Ministry (CACTM) to Church Assembly in 1954.* These are the general scramble for "leaders" throughout industry and the professions, and the advent of the Welfare State. The latter is the most significant. In times past, those—like David Livingstone—who felt themselves called to labour for their fellow-men in the social field, usually did so within the Ministry as the Church was the foremost worker in this field; now, so many other openings are available that the dedicated may easily find plenty of work without having to devote themselves completely to God through orders.

Whatever the reasons, there is no doubt that the situation is now very serious indeed. At the end of the war, it was calculated that the minimum number of ordinands required each year by the Church was 600. This figure, it must be

* Reprinted in *The Bishoprick* (Durham Diocesan Magazine). August, 1954.

* *Supply of Fit Persons*. C.A.1101. 1954.

SHEPHERDS' MARKET

noted, did not make any provision for expansion of the Church's work to meet a still-growing population or the claims of new housing estates and satellite towns; it was simply enough to replace the annual wastage from death and retirement. Yet not once since the war has this figure been reached, and though there are signs that 1956 may see as many as 500 ordained, this is still falling far short of the minimum number required.

Faced by such a situation, it is only natural that the Church has been asking itself since the war what can be done. To answer this question, it is best to look first at what is being done now—how ordinands are called to the Ministry, and—even more important, because, if the Church is to be short of Ministers, she must have the best quality—how they are trained.

The immediate difficulty here is the basic question of the organization of the Church itself. A Church divided into virtually autonomous dioceses is bound to lack complete uniformity, and the basic recruitment is still in the hands of the Bishops. While there are very few who would wish to change this, some attempt has been made to establish some sort of uniform system of recruitment throughout the Church through the agency of CACTM.

CACTM was set up in 1924, but only reached its full flowering in the years after the war. It is a controversial body, and has been much attacked by those who would wish to see the traditional freedom of the Church extended into anarchy. Yet, even if it has not overcome the problem completely, it has succeeded in raising the standard of priests to heights undreamed of twenty years ago, and has also made it possible for anyone, regardless of their financial or social position, to be ordained.

But they meet their chief problem right at the start. Recruitment, so far as the Church is concerned, is the wrong word, for the Church cannot recruit. Only God can call a man to His service. Yet, too often, the man cannot hear His call. Too many men, apparently expect

some sort of experience of a "Damascus Road" intensity, but such experiences are few. CACTM's task is to try and turn men's minds to the idea of the priesthood, and this they do through various ways, but principally through the schools, the Universities, and the Army Chaplains. Schoolboy Conferences are held by CACTM every year, and many are called that way. The parish priests are always on the look out, and so are University and Army Chaplains. But the first move must come from the man himself.

The first step is to decide whether the call is genuine, and whether the man will make a good priest. This is done through a selection conference, much on the lines of the old Foreign Office week-end. They last from Thursday to Monday most weeks in the year, and five selectors—one of whom is always a layman—examine the candidates with the utmost care. Each candidate is seen for at least half an hour by each one of the selectors, and the selectors' recommendations are then sent on to the Diocesan Bishops. Some idea of the effectiveness of the system is shown by the following tables.

(Conditional recommendations are dependent of candidates passing certain examinations; persons not recommended at present may apply again. "No Decision" means that the selectors disagreed; the candidate is then referred to his Diocesan Bishop.)

Thus it can be seen that a fairly drastic weeding-out process takes place, and there are, of course, further casualties at later stages. Roughly 5 per cent. of recommended candidates fail for various reasons to complete their training.

The Church must demand a high standard of intelligence among its ministers. For that reason, generally speaking, an ordinand must possess a University Degree, and, indeed, the bulk of all candidates have been to a University. Up to the war, this was the invariable rule, but, pursuant to the policy that all who really have the call may be ordained, a training centre for those without University training and who cannot pos-

THE NATIONAL AND ENGLISH REVIEW

TABLE 1. *Selection Centres*

	1951	1952	1953	1954	1955
No. of centres	34	32	38	39	43
Attendances	665	699	768	785	891
Recommended	297	251	368	403	505
Recommended conditionally . .	111	176	151	194	187
Not recommended	167	179	130	127	114
Not recommended at present . .	75	72	108	56	78
Deferred	2	—	1	—	1
No decision	13	17	7	4	6
Withdrawn	—	4	3	1	—

sibly afford three years at a University as well as a period in a theological college, has been set up at Brasted Place, Westerham. The numbers here are small—twenty men passed through last year—but it is a bold experiment, and last year the decision was taken to continue the centre for a further five years. It looks as though it may well become a permanent feature.

The University is reckoned as part of a man's training, and from there, the candidate goes on to the theological college. There are twenty-five of these in various parts of England and Wales, and they have, from time to time, attracted a good deal of criticism. They are completely independent bodies, though they are inspected regularly at least every five years by CACTM acting on behalf of the Bishops.

Training here falls into three categories—academic, the community life, and pastoral work. The first is really just an extension of University work; the General Ordination Examination, which must be taken by every candidate before Ordination, consists of papers on the Old and New Testaments, Christian Worship, Christian Doctrine, Theology of the Bible, Church History, and Christian Ethics. The second part—living in the Community, and the meaning of communal meditation and prayer, goes back, of course, to the old monastic origins of the Medieval priesthood, and it is not without significance that one of the theological colleges—Kelham—is attached to a religious house.

It is on the third point that criticism

arises. Pastoral work is clearly a most important part of the present-day parson's life, yet it is here that the theological colleges are falling down. It varies from college to college, but in some, it is virtually non-existent. The theory is that a man receives his pastoral training after he has been ordained during his first three years as a curate, and "Post-Ordination Training" is the title of a portentous document put out by Church Assembly in 1949 and revised this year. But in fact post-ordination training has fallen a victim to the diocesan structure of the Church. In some dioceses, it is going ahead very well; in others it is no more than a name. Here, obviously, is a vital work, which badly needs doing.

Financing the theological colleges is an increasing headache. The time will have to come soon when some contribution from the Church to these colleges for upkeep of fabric, etc., must be made. At the moment they are having to struggle by themselves on fees and endowments. But great work has been done in helping those who cannot afford it themselves to pay their way through the colleges. All the money has to be raised through voluntary appeal in the diocese, and when we recall the other vast calls on the Church's resources, the following tables show an effort which is truly remarkable. Table 2 shows the sums which will have to be raised over the next three years, and Table 3 shows the number of students receiving grants, and the percentage they form of the whole.

(It is not proposed to ask the dioceses to raise all this money. After their efforts

SHEPHERDS' MARKET

TABLE 2. *Cash Required for Grants*

1955-56 . .	£260,000
1956-57 . .	£272,000
1957-58 . .	£290,000
	£822,000

over past years, it is felt that they need a breathing-space, and accordingly, £75,000 is being transferred from reserve to current account. But the sum remaining to be found over the next three years is still £750,000.)

TABLE 3. *Students Receiving Grants*

	Total number	Percentage of whole
1953 . .	272	64
1954 . .	372	72
1955 . .	512	85

These figures are sufficient—or should be sufficient—to kill for ever the old idea that the Ministry of the Church is staffed exclusively from decadent members of the aristocracy, who choose the Church because they cannot think of anything better to do. This impression is confirmed if we look at the educational background of men and boys now coming forward for ordination (Table 4).

TABLE 4. *Educational Background of New Registrations, 1955*

1. <i>Public Schoolboys</i>		
(a) Still at school . .	49	
(b) At business . .	82	
(c) At university . .	90	
	221	
2. <i>State Schoolboys</i>		
(a) Still at school . .	41	
(b) At business . .	250	
(c) At university . .	94	
	385	
3. <i>University Graduates</i>		
(a) Public schoolboys . .	90	
(b) State schoolboys . .	94	
	184	
4. <i>National Servicemen</i>		
(a) Public schoolboys . .	80	
(b) State schoolboys . .	118	
	198	

From this it can be seen that, not only do the State schoolboys outnumber the public schoolboys overall, but they outnumber them in every single category except one—those still at school—and the difference between them in that one is negligible.

Such, then, is the problem and the approach. On the whole, the picture is not all black, though one ominous feature, which is not often given prominence, bodes ill for the future. Nearly 25 per cent. of the men at present being ordained are over the age of forty. Thus, the effective working life of a priest—about forty-five years—is halved in nearly a quarter of the cases. The effects of this will begin to make themselves painfully clear in about twenty-five years' time, when the older ordinands begin to retire. Nevertheless, it is better to have older men, than none at all.

One thing is certain—the Church is approaching its problem in no spirit of complacency. One thing that must obviously be done is to raise the stipends of the clergy. When we consider that 85 per cent. of those being trained require aid for their training, we can realize the difficulty of offering them a salary in many cases, as low as £500 per annum. It is all very well to say that men should be prepared to labour for God in holy poverty. The priest has one of the most responsible jobs in the country. He cannot be expected to carry it out properly—especially if he has a wife and family—if he is constantly worried about money matters. Much thought is being given, too, to the possibility of part-time priests, but this can never be a substitute for the real thing. A parish priest's job is full-time, and a part-time priest can only be second best.

"The hungry sheep look up, and are not fed." Milton's scathing denunciation of the Church of England has never been more true than to-day—but for a different reason. It is partly because the sheep do not know how hungry they are, but more because there are not enough shepherds to feed them. The food has never been better, but so few receive it.

PETER KIRK.

THE BEST OF BOTH SEXES?

By LORD ALTRINCHAM

IN the previous article Mr. Kirk gave facts and figures to illustrate the grave manpower problem within the Church of England. At the beginning of this century there were many more clergymen than there are to-day, ministering to a smaller population. Nor are mere numbers the only cause for concern. Most people would agree that the standard of the clergy has declined during the past half-century. It can no longer be presumed that a parson will even be respected as a man, let alone revered as a priest. In general he is regarded—though of course there are many exceptions—as a man who is not worldly-wise enough to justify his failure to be unworldly; a spiritual hermaphrodite, midway between sanctity and honest mortality, lacking both inspiration and the earthy sentiment and commonsense of ordinary human beings. Defects in training may partly account for this unfortunate phenomenon, but they cannot provide a complete explanation. It is surely hard to deny that inferior people are being admitted to the Ministry in order to maintain a façade of organization, on the principle that there must be somebody in the pulpit even if there is nobody to speak of in the pews. At first sight the percentage of rejections among those who apply for ordination might seem to be an encouraging figure; in fact it is quite the reverse, because it only serves to emphasize the inadequacy of those who are accepted, many of whom would stand no chance of admission if the standard were even tolerably high. There can be no doubt that the Church will have to be very much better represented at the parish level if it is to lead the whole nation in a revival of Christian faith.

What is the answer to this problem? To any normal intelligence, unalloyed by prejudice, one answer at least is as clear as noon-day. If there are not enough *men* of the right quality who are prepared to offer themselves for ordination, the Ministry must no longer be confined to

men. *Women must be ordained as well.*

Yet the ordination of women, logical and desirable as it may seem, is opposed with curious vehemence by many Churchmen; and even those who might be inclined to support it are apt to flinch when asked to state their conviction openly. In the Church of England the nearest approach to a woman priest is a deaconess. There are about a hundred and fifty deaconesses working in England and about a hundred and twenty overseas. But these admirable women have none of the essential prerogatives of priesthood; they cannot administer the Sacraments, nor can they hold livings. Even so there is a diehard movement now afoot to restrict the scope of their activities.

What are the objections to ordaining women and allowing them to serve God and mankind as Christian ministers? The deepest objections of all are instinctive and irrational, so it is useless to try and refute them. One cannot argue with a witch doctor. The resistance to female emancipation is a primitive taboo, which cannot easily be overcome. In addition it must be remembered that the Ministry of the Church of England is a closed society of men, and closed societies are always reluctant to broaden the bounds of their membership. This is perhaps especially true of England, where men's clubs, even of the lay sort, can often be said to have acquired a quasi-religious atmosphere. When, therefore, an English religious society is also, in a sense, a men's club, it is doomed to practise an almost fanatical exclusiveness.

But although reason is largely absent, arguments are put forward to justify an attitude which is basically emotional. One such argument is that Our Lord did not include a woman among the Twelve whom He chose to be his Apostles, and that we must therefore assume that He was opposed for all time to the idea of women ministers. This argument ignores

THE BEST OF BOTH SEXES?

the elementary consideration that circumstances alter cases. Even if we could be sure (and the evidence of Scripture does not make for certainty) that Our Lord had any clear picture in his mind of Church organization evolving through the centuries, it is manifestly absurd to quote the social practice of Palestine nearly two thousand years ago as though it were equally valid to-day in every part of the world. That Our Lord recognized the spiritual qualities of women is evident throughout the Gospels, and the spread of Christianity has owed hardly less to the efforts of women than to those of men, in spite of the disabilities under which women have hitherto had to labour. If Our Lord were now walking the earth, those who smugly assert that women are unfit to minister might well receive from Him the same treatment that He meted out to the Scribes and Pharisees. He would certainly not refrain from speaking His mind in a matter of conscience for fear of offending susceptibilities or even of dividing the Church.

This must be stated firmly, because another reason given for refusing to ordain women is that it would jeopardize the chances of Reunion. To this an immediate answer is that it would certainly not jeopardize closer unity between the Church of England and the Free Churches, since female ordination is accepted and practised by many Non-conformist sects. The fear, therefore, must be that the admission of women to Anglican orders would reduce such hope as there may be—and it is a very slim hope—of formal reconciliation between the Church of England and the Roman Catholic Church. In other words the free development of our English tradition of Christianity is to be subjected to the Pope's veto. If the Church of England adopts this position it will be denying its own *raison d'être*. Nor can it submit to the implied veto of Anglo-Catholics without abandoning all claim to a true catholicity of outlook. The Church of England is a progressive community or it is nothing. Those who would lead it back into a pseudo-mediæval

twilight are destroying its character as a national Church.

Yet another argument which is used is that to ordain women would be to undermine the balance of power between husband and wife. How, it is asked, would a butcher, baker or candlestick-maker, married to the spiritual pastor of the parish, be able to maintain his superiority in the conjugal relationship? This question betrays astonishing naïvety. Life would indeed be simple if it conformed to the pattern which seems to exist in the minds of some theologians. If a husband were always top-dog unless his wife happened to be given a special hieratic status, the occupational risks in becoming a husband would be less serious than they are generally thought to be. Unfortunately power which is conferred by, or through the agency of, human beings, is very much less important than the qualities or defects with which they are endowed by Nature. Thus even Bishops—in fact as well as in fiction—have often been dominated by their wives. It is foolish to suppose that a man is more likely to be hen-pecked because his wife is administering the Sacraments and preaching sermons. He may even be justified in hoping that the more sermons she is able to preach in Church the less she will feel inclined to preach at home.

A rather similar objection is that as a rule women have families to bring up, and that they should therefore be debarred from the Ministry. This argument is valid only to the extent that women are in fact bearing and raising children. If they are spinsters, or if their children are grown-up or beyond the age when they need regular maternal care, there is surely no reason whatever why women should be disqualified on this ground. All that is necessary is that the rule under which they are ordained, or permitted to hold livings, should be such that they are prevented from trying to combine the duties of a pastor with those of a parent. In this connection one is bound to remark that a very large proportion probably the majority, of male clergy in England are seriously distracted from total dedica-

tion to their work by the cares which family life involves under modern conditions, especially for those who have to feed and educate children on a comparatively small income. That the Church of England should impose celibacy upon its ministers would go against the national conscience, but married clergymen, who so often have to balance their personal obligations against their spiritual vocation, have no right to argue sanctimoniously that women cannot be ordained because of their family duties.

Underlying most of the opposition to women priests is the persistent view that women are by their very nature unsuited for the kind of work that men do; that they have been created different and that they must face the consequences. The fallacy in this view is that it mistakes generalization for definition. It is undeniable that *most* women are less well equipped than *most* men to perform certain tasks; and of course the reverse is true. But it is impossible to make any hard and fast statement based simply upon the difference of sex. Human characteristics are so various—there are so many nuances and so many exceptions—that it is no longer possible to consider the two sexes, as it were, in watertight compartments. The most that can be said is that women are on the whole more likely to fulfil themselves in some directions and men in others. No comprehensive rule can be laid down without gross injustice to individuals and needless injury to the welfare of society.

But the case for ordaining women need not rest upon the refutation of bogus masculine arguments; it can be stated in positive terms. Insofar as it is possible to generalize about the nature of women, as distinct from that of men, it can surely be said that their special aptitude is for personal service—for personal *ministration*. Men flatter themselves that their intellects are more logical than those of women, but they are seldom so arrogant as to claim that they have the

sensitivity and sympathetic awareness that women undoubtedly possess. Feminine intuition is a byword, and it often more than compensates any deficiency in logic. In the religious context these qualities are manifested in a selfless devotion to God and His creatures. Who would dare to assert that women are less religious than men, in view of the immense contribution, practical no less than mystical, which women have made and are making as witnesses of Christ? We are told that whereas women will listen to a man, men will not listen to a woman. Joan of Arc, for instance? Or Queen Elizabeth the First? Or Florence Nightingale? These are exceptions on the grand scale; at the parish level any number of exceptions can be found.

By enabling women to offer themselves for ordination (subject, of course, to certain conditions) the Church of England would be showing its independence and its readiness to move with the times; it would also be taking a notable step towards solving the problem of recruitment. The best of both sexes would be available to the Ministry, with the result that standards could certainly be raised and the annual intake of ordinands probably increased.

Almost every other profession is now open to women and it is taken for granted that they should be doing, often with outstanding success, work which was formerly confined to men. There are women lawyers, doctors, teachers, diplomats, administrators, and Members of Parliament. There have been women Cabinet Ministers, and the present Sovereign (who is also, incidentally, Supreme Governor of the Church of England) is a woman. In face of these precedents, can our national Church continue to exclude women from its Ministry? If it does so, it will be committing suicide; if it makes the necessary change, the future is full of promise.

ALTRINCHAM.

BOOKS NEW AND OLD

THIS WAY TO THE ZOO*

By ERIC GILLETT

PUBLISHERS, as I know well, and authors, so my friends tell me, often find it difficult to hit on the right titles for their books. Their hesitation is sensible because the reading public is easily scared and a badly chosen title can limit a book's sales seriously for a time, though I do not believe it has the power to kill it. Eventually a book's worth is established by verbal recommendation. "You must read" or "But surely you've read" do more to establish its circulation than any amount of "Choices" and "Recommends."

For several years I have carried two titles at the back of my mind, curious about the books that bear them. One was *The Overloaded Ark*, the other *The Bafut Beagles*. I could not forget them because they had set my mind working. I wanted to know why the ark (and whose ark was it?) was so crowded. What sort of pack was hunted at Bafut? Was Bafut the name of a private owner? Or was a Bafut beagle some special kind of hound?

I noticed that the author of these works was Mr. Gerald Durrell and having pigeonholed these facts I resolved to read the books some day—and did nothing about it. Fortunately a copy of this author's latest account of his career as a collector of animals and birds recently came into the office for review, and I must make amends to Mr. Durrell at once for not having read his other writings earlier.

The Drunken Forest (another admirable title!) is a delight. Whatever your interests and dislikes I must urge you to read it. Here is a collector who treats human beings and beasts with the same courtesy and humour and brings to his dealings

with them very great courage and understanding.

The Drunken Forest is an account of a six months' trip made by Mr. Durrell and his wife to South America in 1954. Their plan was to make a collection of the strange animals and birds to be found in the Argentinian pampas and the lonely Chaco territory of Paraguay and to bring them back alive to zoos in this country. Owing to the untimely outbreak of a revolution it was impossible to carry out this enterprise as successfully as the explorers hoped. Originally Mr. and Mrs. Durrell had planned to go as far south as Tierra del Fuego, to collect ducks and geese for the Severn Wildfowl Trust, but as it was the holiday season the southward bound planes were booked ahead for months.

The Durrells went, therefore, to Paraguay after a short stay on the Argentine pampa, and they travelled in a monoplane so small that when two men edged it out of the hangar they looked extraordinarily like "a pair of corpulent brown ants manœuvring an extremely small moth." It is characteristic of Mr. Durrell that his simile should be zoological.

* *The Drunken Forest*. By Gerald Durrell. Hart-Davis. 18s.

The Lycian Shore. By Freya Stark. Murray. 25s.

Collected Letters of Samuel Taylor Coleridge. Two Volumes. Edited by Earl Leslie Griggs. Oxford: Clarendon Press. London: Cumberlege. £5 5s.

Sebastiano. By Wilfrid Blunt. Barrie. 25s.

Close of Play. By Neville Cardus. Collins. 12s. 6d.

1,000,000 Delinquents. By Benjamin Fine. Gollancz. 18s.

The house in the small village of Casado which was their headquarters turned out to be a small zoo in itself. The lavatory cistern had been taken over by some anæmic-looking tree-frogs and a small vampire bat, looking rather like an umbrella which had seen better days. Their housekeeper was a vast lady known as Paula, who was one of the most respected citizens. She was the local Madam and all the young unmarried females in the place were in her care. When necessary she employed them as housemaids for the Durrells.

The discomforts of bird watching in this tropical forest are graphically told. Mr. Durrell had been looking at four enormous jabiru storks which moved through the grassy areas and lanes of bright water with a slow and stately step that reminded him irresistibly of a procession he had once seen of negro preachers in white surplices:

I had just settled comfortably back on the wooden seat and reached for the binoculars when a zebra-striped mosquito of incredible dimensions rose from the marsh, zoomed into the *autovia* and settled on my arm. I swatted him carelessly and raised the binoculars to my eyes, only to lower them almost immediately to swat at my legs, on which another four mosquitoes had materialized. Looking about, I saw to my horror that what I had taken to be a slight mist drifting over the grass was in reality a cloud of these insects which was descending on the *autovia* with shrill whines of excitement. Within seconds, the cloud had enveloped us: mosquitoes clung to our faces, necks and arms, and even settled on our trouser legs and proceeded to bite right through the cloth with undiminished ability.

So much for one of the discomforts. There were also very real dangers from snakes and other pests. The Durrells seem to have found compensation in some of their captives and among them Sarah Huggersack took pride of place. She was a baby giant ant-eater. She had a long, curved, icicle-shaped head and snout, with small, neat, furry ears. Her two bleary eyes (they looked like soaked currants) were embedded in ash-grey

fur. Her call or cry was very curious indeed, being, apparently, midway between the growl of a dog and the raucous bellow of a calf, with a faint suggestion of a ship's foghorn suffering from laryngitis. It reminded Mrs. Durrell of a "sort of bassoon."

Mr. Durrell's description of the habits of this animal is altogether charming and entirely without sentiment. That is one of the virtues of *The Drunken Forest*. The author and his wife treated their captives with every possible consideration and studied them with a care which has not been exceeded, one imagines, by any other collectors of wild animals. Watering, feeding, and cleaning the collection took hours every day. Mr. Durrell takes all these things as a matter of course. These creatures were his guests and the least he could do was to make them as comfortable as possible. Some of the most amusing, and moving pages describe his efforts to free those he was forced to part with when it became known that a revolution had broken out and the rebels had commandeered the river shipping and planes, and it would be impossible for the Durrells to get their collection out of the country. The birds would hardly be persuaded to leave their cages and the animals all came back to be fed. No wonder Mr. Durrell was impelled to wish that he and his wife had some of the knowledgeable sentimentalists with them, who had so often told him at home that it was cruel to lock up the poor wild creatures in little wooden boxes.

It is a long time since I have read a book which is as funny and as fascinating as *The Drunken Forest* is. The title is perfectly apt. In the tangled forest near Casado the most astonishing tree in the landscape was one with a trunk which bulged out suddenly at the base, making it look like a wine-jar. It had short, twisted branches decorated half-heartedly with small pale-green leaves. The trees stood in small groups, looking "as though they had sucked up so much from the ground that their trunks had swollen in obesity." The local name for them is

THIS WAY TO THE ZOO

palo borracho. It means "the stick that is drunk."

The Lycian Shore is the second installment of Miss Freya Stark's Turkish travels. It should be read very slowly, savoured, and then re-read. It is the thirteenth of this author's books, and it is one of the very best of them. Miss Stark is an artist. Her books are a memorable æsthetic experience. Wherever she goes she relates her present experiences to her knowledge of the past. She is one of the most able of all our scholar-travellers. In this book, admirably illustrated by her own photographs, Miss Stark gives an account of a journey she made in 1952 from the gulf of Smyrna round the southwest corner of Asia Minor, with David Balfour in his motor-sail-boat *Elfin*.

At the time Miss Stark was reading the history of Alexander and her intention was to follow him in his first adventure among the cities of his own past on the Asiatic coast. She wanted to discover what was it Alexander found in men's minds when he marched down from the Granicus in 334 B.C. She points out with reason that at a time when Cinerama can seem to reproduce physical features of known lands, "the art of words may well attempt a rather deeper penetration," and fill out the meaning of space with something of its substance in time.

There is magic in the evocations of the past and in the pictures of the present which Miss Stark presents in *The Lycian Shore*. The little *Elfin's* voyagings are the slender thread on which Miss Stark hangs a tremendous excursion into history. One cannot do justice to this book in a review. It is, as the publisher says, a book of travel in Asia Minor which is also an exploration into history with Herodotus as a particular companion, and it brings with it its own enchantment.

Samuel Taylor Coleridge cast his own spells and it is sad to recollect that many of them must have been extremely tiresome ones. Towards the end of his life people fled him as they dodged his own Ancient Mariner, but on his day and in his element he was a magician, an incomparable talker. I had never thought of

him as a great letter writer even though Virginia Woolf had once written that "anything may tumble out of that great maw; the subtlest criticism, the wildest jest, the exact condition of his intestines."

Professor Earl Leslie Griggs's introduction to the first two volumes of the *Collected Letters of Samuel Taylor Coleridge* is most valuable because Professor Griggs is so temperate in his estimate of Coleridge's abilities in this field. He believes that some of the letters are remarkable and beautiful. Coleridge's critical acumen and psychological insight, with the occasional brilliant phrase or paragraph, make them unusual. (He called his son Hartley "a Spirit dancing on an aspen Leaf.") He could be prolix and tedious. The most important thing about this comprehensive collection is that it will present when complete an incomparable record of the mind and heart of a "wayward but consummate genius," who may or may not have been, in Professor Griggs's words, the greatest thinker of his age. Coleridge's mind had unrivalled powers of illumination. A few words from him could establish a point beyond reach of argument. His style, in the letters, alternately droops and soars. I do not think that the reader could ever feel entirely at home with Coleridge as a correspondent, but it must have been fascinating to receive letters from him even though there might well be a request that the recipient would settle a bill for him.

I have always been interested by the unusual and unexpected things great poets have done. They provide such an extraordinary contrast to the arduous and endurances and raptures expressed in their verses. The fact that Coleridge enlisted in the cavalry is strange enough. It is even odder to realize that only two months after he had enlisted in the King's Light Dragoons at Reading, under the unlikely name of Silas Tomkyn Comberbache, he was conveyed, he says, to Henley-upon-Thames, on account apparently, of saddle soreness so that he might nurse a comrade who had "sickened of the confluent small Pox," in the

Pest House or isolation hospital of the local workhouse. It consisted of one room, "four strides by three," about a hundred yards from the main building. It must have been an appalling job. The soldier was delirious and Coleridge often had to struggle with him to keep him quiet. This went on for days, and Coleridge was unable to take off his clothes at night. For the first few days he had to buy and cook his own food, but not unnaturally there were complaints, and the Mistress of the Workhouse arranged to have his meals left outside the door for him.

It is strange but characteristic that in subsequent letters Coleridge did not allude to the sick man or say what had happened to him.

Professor Griggs's fine, scholarly edition will be received with gratitude and the greatest possible interest by students of the Romantic Revival. In due course there should be an anthology made from it by the editor for inclusion in the World's Classics. Coleridge may not have been a great letter writer. At his best he was a notable correspondent who poured out in his letters an account of a sad and remarkable life.

Sebastiano Locatelli, an Italian priest who journeyed from Bologna to Paris and back during the years 1664 and 1665, was no more suited to be a Dragoon than Coleridge was. He was a timid clerical sensualist, fond of flirtation and good living. Locatelli had the habit of keeping a diary at considerable length. It was often concerned with his endless arguments with his conscience. Extremely amorous at one moment, soon afterwards he would be genuinely shocked by a low-cut dress or a picture in the nude. He was also superstitious and gullible.

Mr. Wilfrid Blunt, who recently rescued from oblivion the *Viaggi* of the Roman patrician, Pietro de la Valle, has now published in *Sebastiano* a compression of Locatelli's diary with comments of his own which makes an entertaining book not without an occasional faint resemblance to the confidences of Boswell and Pepys, though Locatelli was far less intelligent than either of them. He was worth

the care that Mr. Blunt has lavished upon him, though, and the result is an interesting sidelight upon Europe in the 17th century.

Close of Play is the ominous title of Mr. Neville Cardus's latest book on cricket. I hope it may be followed by *Extra Time*, *Rain Stops Play*, and many more before Mr. Cardus is tempted to write only about music. My wish is prompted by the fact that *Close of Play* is as good as anything its author has written about his favourite game. It may be that the years have fused agreeably in Mr. Cardus's mind the images of A. C. MacLaren and Sir Thomas Beecham. There is at least one MacLaren story with a saying of that master which might have been spoken by Sir Thomas without putting him out of character. There is Maurice Leyland, left out of the English team for some matches and then playing in the Marathon Test at the Oval in 1938 when Mr. Hutton made 364, and England 903 for 7 (declared), after hours and hours of deadly stone-walling. Even Leyland, who eventually made 187, reached his hundred after an unusually long time at the wicket. "Even you," Mr. Cardus reproached him, "won't hit the ball and give us some cricket." "Hey, wait a minute, Mr. Cardus," expostulated Leyland, as though pained at this protest, "wait a minute—tha must remember that Ah'm playin for me place in team."

The achievements and tactics of the different phases of the game as he has watched it in England and Australia for fifty years or so are surveyed shrewdly and kindly. Mr. Cardus believes that first-class cricket has for years excelled all other games because of the scope and opportunity it allows for the exhibition of personal art and skill, because of its appeal as a spectacle delightful to see and be present at on a summer's day, rain or no rain.

Test matches are being drawn into the realm of general pool of industrialized sport where victory is everything and the more reprehensible type of sports writer is far more concerned with making mischief and digging up "incidents" than

THE WAY TO THE ZOO

he is in giving an accurate picture of the game. Mr. Cardus feels that if Test matches continue to develop on contemporary lines, "they will be best enjoyed over the air as so many studio broadcasts; nothing of statistical or competitive interest will be lost in its transmission; and the absence of individual artistry in the actual field of play will then be no lack or limitation."

The old heroes are the ones who interest Mr. Cardus, the cricketers of the days when stroke play was more important even than the elaborate devices which now keep the runs down and make so many leg-side strokes a death-trap for the batsman. It is possible that serious Yorkshiremen have always regarded the cut as a mad and unseemly caper, but not one of them would hold with the welter of mediocre and anonymous batsmen who were to be seen in recent years on the county grounds. They were not to be compared with W. G. Quaife, that miniature artist who adapted his physique and power so cleverly to the game that nothing hurried him, and for year after year he went on compiling his thousand runs and more and taking his fifty wickets, fielding immaculately at cover point for thirty-six years and ending his career at the age of fifty-six with an innings of 115.

There is a fascinating and sharp distinction between imaginative sport, "with the exponents free to give full play to their natural gifts, and what Captain C. B. Fry has called the "industrialization of cricket," when first-class cricket tends to become a profession at its best, and a trade and real industry at its worst. Mr. Cardus can only see Denis Compton and Godfrey Evans of last year's England team challenging for places in the national team of 1902.

Close of Play will give an enormous amount of pleasure to cricketers everywhere and less reason for heart searching to many simple souls than any of Mr. Cardus's earlier books have done. It is true that there is a sentence which includes W. G. Quaife and the Rosetta stone. By way of compensation there are more good

cricket stories new to me than I have come across either in works by Mr. Cardus or in those of his contemporaries.

The contributors to the *New Yorker* have a knack of adorning most of the subjects they touch on, and something like a library has been lifted from its pages in the last ten years. Dr. Benjamin Fine, the Education Editor of the *New York Times* now comes forward with a study of juvenile crime with the arresting title, *1,000,000 Delinquents*. The detailed statistics given by Dr. Fine are alarming, as for instance the note that half the people arrested for burglary in U.S.A. in 1953 were under eighteen years of age, and one out of three was under sixteen.

Dr. Fine takes the home as the key to any programme to prevent or correct juvenile delinquency. He believes in doing everything possible to instruct, because he sees in the increase of divorce and of broken homes the root cause of unhappy and criminal children. He is an advocate of small classes at school so that the teachers may have a chance of tackling what he calls a predelinquent child, before it has the opportunity to become delinquent. He has evidence that the child who attends Sunday school regularly is less likely to get into trouble than the one who does not.

So many people think of New York as a city of skyscrapers that they do not realize that America has her housing troubles there and elsewhere and in places they are just as acute as are our own. He insists that there shall be Youth Commissions to co-ordinate all anti-delinquency activities. He is critical of some of the police who treat children with bullying cruelty and he asks for a "network of the best juvenile police officers that the world has ever seen." He ends up with a plea that sounds sympathetically on English ears. It is for the provision of better temporary detention places for children. He asks, too, that all foster homes should be overhauled.

The book is well stocked by case histories often contributed by the subjects themselves.

ERIC GILLETT.

THE NATIONAL AND ENGLISH REVIEW

BRILLIANT AMATEUR

A HISTORY OF THE ENGLISH-SPEAKING PEOPLES, Vol. 1. By Sir Winston Churchill. Cassell & Co. Ltd. 30s.

ON picking up the first volume of Sir Winston Churchill's *History of the English-Speaking Peoples* it is difficult not to have in mind the pronouncement of another great Englishman—in its forcefulness not unlike one of Sir Winston's own. "Sir," said Dr. Johnson, "a woman's preaching is like a dog's walking on his hinder legs. It is not done well, but you are surprised to find it done at all." It seems inherently improbable that a career so active as the author's should have left leisure for the reading and reflection necessary to produce a book of value on so vast a theme. Yet somehow that has happened; and though the book, highly selective in its treatment, has strange omissions and even stranger inclusions, it is not done ill; granted its purpose and its avowed limitations, it is, indeed, done well.

Sir Winston states in his preface that the book does not seek to rival the works of professional historians. This is so clearly true, and the author's point of view so widely different from that of the academic historian, that it is difficult for one of that profession to assess it fairly, so many of the familiar features of his well-loved landscape are missing. Tout's close-packed volumes, and the whole mass of patient investigation into the processes of medieval government that they inspired, have scarcely been laid under contribution here. And if it is argued that administrative history, after all, is an odd quirk of an age that prefers the shadow to the substance; and the form (in triplicate) to the reality, the same cannot be alleged of social history. Yet much awareness of its techniques and advances is also lacking in this volume. The peasants who formed some four-fifths of the medieval population rate only an occasional mention: even in the chapter called The Black Death, where, if anywhere, they might be

expected to make the grade, Poitiers looms larger than the plague and the Black Prince steals the thunder from the Black Death. The Church itself, so central in medieval society, is comparatively thinly treated. This is essentially old-fashioned history—the story of dominant personalities, bold and often brutal actions, the clash of arms, with famous victories in almost every other paragraph.

In another way, too, this volume has an old-time look. In his great sweep through history from the Old Stone Age to 1485 and Bosworth Field, Sir Winston includes not only what happened but what generations of his countrymen have chosen to believe happened. He does not despise what he calls "the gleaming toys of history . . . fashioned for the children of every age." Alfred and the cakes, Canute and the incoming tide, Bruce and the spider—they are all here, and the author's own attitude to such stories is summed up in his sympathetic affection for the Arthurian legend in Geoffrey of Monmouth—"It is all true, or it ought to be; and more and better besides."

In content, then, this book is a kind of adult expansion of the sort of history that those of us who are old enough learnt in our early days at school. Yet the author's preoccupation with a kind of history, nowadays not much practised, is not without advantages. Some might even argue that historians in our own time have concerned themselves too little with personal history—with the heroes and villains of the past and their jarring interaction. However that may be, in one respect at any rate Sir Winston's predilection for the great characters and the well-established great events is fortunate: it is perhaps this type of history that can most profitably be written by a gifted amateur. Here the technicalities of modern research count for least and the writer's own experience of court and camp, his judgment of men and, above all, his warm humanity, matter most. Britain's military history, indeed, has of late been so little studied that only in a few specific and detailed instances are

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there recent interpretations which do not chime with Sir Winston's account. His description of the ditch behind Hadrian's Wall as a customs barrier would not now be accepted by Romano-British archaeologists; his statement that Harold had nothing but foot-soldiers who used horses only as transport is of dubious truth, though circumstances did not permit their use as cavalry at Hastings; he dates too late the use of mercenary troops by post-Conquest kings. But this kind of disagreement with modern authorities is inevitable in a book that has been nearly twenty years in the press, and the contents of which range over such wide periods.

More important, the presentation is admirable and, on internal evidence, there could remain no doubt in one's mind as to authorship. Memorable phrases—"the clownish scholar Claudius" or, in the description of the Fair of Lincoln, "the Royalists outwitted and out-walloped the insurgents"—are to be expected and, in fact, abound throughout the book. Here in plenty is the flashing Churchill wit, as in the comment on the Pelagian Heresy that denied the existence of Original Sin—"It thus threatened to deprive mankind, from its very birth, of an essential part of our inheritance." And there are the calculated, measured monosyllables of Sir Winston's sombre mood, for instance when sketching the situation after the battle of Tettenhall—"Fear camped with the Danes." Colour, movement, compression are notable qualities of the book, and their supreme importance in this kind of history must surely be recognized.

This first volume is spirited stuff, and the dourest history don would scarcely deny that it possesses literary virtues which young professional historians, however earnest their researches, might seek to emulate. Is it fair to put the matter the other way round and say that, had it been possible for Sir Winston Churchill to assimilate more of their work, this would have been a better book? Perhaps so. Either way it is to ask for the best of

both worlds and to invert the quotation—
*Si vieillesse savait,
Si jeunesse pouvait.*

H. E. BELL.

Novels

IMPERIAL WOMAN. Pearl Buck. *Methuen.* 16s.

THE ADULTS. Inez Holden. *John Lane.* 12s. 6d.

A CHARMED LIFE. Mary McCarthy. *Weidenfelt & Nicholson.* 15s.

SOME RISE BY SIN. Claude Houghton. *Hutchinson.* 12s. 6d.

FEAR IS THE SAME. Carter Dickson. *Heinemann.* 15s.

A WREATH FOR UDOMO. Peter Abrahams. *Faber.* 15s.

THE GAME AND THE GROUND. Peter Vanstittart. *Max Reinhardt.* 15s.

TZU HSI, the last Manchu empress, is such a wonderful character for an historical novel that one is surprised that she has not been chosen for some vast Technicolored romance. Of modest birth, one of a hundred girls selected as the Emperor's concubines, how remote seemed her chances of obtaining a power as complete and more absolute than Queen Victoria's over so large a slice of the globe. It is fortunate that her story has been chosen by Pearl Buck for I cannot think of any other living writer with the knowledge, imagination and technique required to handle it. *Imperial Woman* is long, immensely detailed and wholly engrossing. The loving care bestowed by the writer on details of etiquette, upon the fastidious luxury of the Imperial Court and the vanished glories of the Summer Palace bring before one's eyes a succession of exquisite miniatures, almost visibly enchanting. This is particularly true of the earlier part of the book in which the young girl succeeds in catching and holding the Emperor's fancy, bearing his son (if indeed it were his son and not that of the handsome kinsman she had always loved, according to the story), circumventing her enemies and dictating policy. The Empress reigned so long that she became an institution, "old Buddha," her policy of

A

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Many hundreds of Indian engineers have undergone their training at the factories of British Thomson-Houston and Metropolitan-Vickers in this country, and many of them now hold posts of high responsibility in Indian industry.

resistance to Western infiltration was defeated in the end, but she held her ground tenaciously and her prestige was undiminished. A hundred reflections and parallels are left in the reader's mind; perhaps the most immediate is the strangeness of the realization that only fifty years divides the China of Tzu Hsi from the China of Mao-Tse-Tsung.

Inez Holden has delighted me continually since her first novel, *To the Boating*. She is a sharp-eyed writer with a fresh use of words and she never has to strain for her effects. Any segment of life which she surveys has depth as well as sharpness; this is especially true of *The Adults*, in which your knowledge of the characters is extended into the future beyond the events portrayed. Pascale and her cousin Harry are returning after six years' absence to spend a weekend with the relatives with whom they had lived during the war.

Pascale in particular feels that this contact will somehow help them to adult status, for Venetia, so beautiful, and Edward, so remote, had been the deities of their childhood. How would these Olympians seem now? Venetia appears as a moral delinquent, a good-time girl basically indistinguishable from the London evacuee Tilly, who had been another of their companions during the war years. Scantlebury, Edward's family house where Pascale and Harry had stayed, is now an Approved School for girls: Tilly, by a longish arm of coincidence, is one of the charges. The action of the story takes place in a few days and in that time Pascale's illusions about the adult world are rapidly destroyed until Edward gives her the key to maturity, a compassionate tolerance and an acceptance of responsibility.

The satire of Miss Inez Holden is warm, almost affectionate by comparison with Miss Mary McCarthy's. Her glance withers and her words sting, no character survives her examination undiminished. In *A Charmed Life* she has a wonderful subject, a colony of middle-class intellectuals in a New England seaside town called New Leeds, "literally the seacoast of Bohemia." All the people in New Leeds like to think that they do creative things, they paint or write and are determinedly unconventional. No one thinks it odd that Martha, who ran away spectacularly from her husband Miles some six years back, should return to the close-knit community with her second husband John. Miles, of course, is still there with another wife and a baby. Such situations can always be resolved by the tolerant and understanding. It does not work out that way for Martha. Miss McCarthy has some brilliantly funny scenes, a play reading of Racine, a court case for the custody of somebody's children; she can even make you laugh over the attempt to borrow money for an abortion. But underneath the laughter is a savage indictment of the foolishness of the clever.

Claude Houghton has one of the most remarkable story-telling techniques of any English writer. It is impossible to begin one of his novels without a feeling of

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Novels

excitement. *Some Rise by Sin* starts with an obsession: a wretched, solitary little man named Nigel Monk, the victim of an odd, loveless childhood, is seized with a furious attraction-repulsion for a beautiful woman who lives in the flat below him. Diana Blade is married to a man much older than herself: Monk is convinced that she is unfaithful to him. He sets a private enquiry agent to follow her, seeking to obtain knowledge which may perhaps give him power. The book starts brilliantly as a psychological thriller; it then begins to go off the rails. Diana makes the acquaintance of Archie Carey, a much larger than life seducer, temporarily down and out. The entanglement, which might have ruined Diana, turns out quite the other way: her experience with Archie brings home to her the remarkable qualities of her elderly husband Peter, the father figure she has always needed. Nigel Monk's plan miscarries and Diana, purified by sin, will presumably be a better woman in the future. I didn't believe a word of it and a characteristic twist at the end made me wonder whether the author did either. This again is Mr. Houghton's particular gimmick and nobody can say that it isn't effective.

Mr. Carter Dickson also has a gimmick, though his story is good enough to do without it. It is set in 1795, when Prinny was waiting for the throne. Jennifer Baird, the niece of the hard-drinking, hard-swearing Lady Oldham, is to be betrothed to the nondescript son of that well-known sportsman, Colonel Thornton, at a house party where the Prince Regent is present. Coming down the stairs, Jennifer encounters Lord Glenarvon, reputedly a bookish recluse complacently cuckolded by his beautiful wife Chloris. The encounter between Jennifer and Philip Glenarvon is electrifying, each is conscious of an overwhelming attraction and a feeling that they have met before. Moreover, the bookish, retiring peer begins to act out of character; he bashes the well-known member of The Fancy whom Colonel Thornton hires to beat him up; he is imprudent and masterful and his wife begins to sit up and take notice. The

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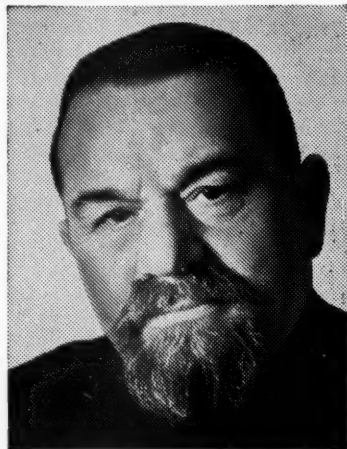
reader also notices that Philip seems to have advance knowledge of a good many things, and the book becomes more and more exciting on two levels; the first, a murder mystery in which Philip is suspected of the murder of his wife's maid; the second, the tie-up between the present and future existences of Philip and Jennifer. This is a fast-moving and most entertaining story, the period with its colour, dirt and coarseness is admirably presented and the continuous time element is most ingenious.

A Wreath for Udomo brings us to a very present world, the unrest in Africa as its younger nations reach out to self-government. Udomo comes to London like so many other intelligent Africans, and falls in with a set revolving round an African whose writings have for many years been the inspiration of his fellow countrymen, but who, in the years of exile, has unconsciously lost touch. Udomo is not a talker but a doer; he has

also that personal presence which can enkindle and arouse. He has a love affair in London which cuts deeply, though both the white woman and the black man know that it has no future and its memory is befouled by an ugly incident. When he returns to Africa, Udomo's dynamism kindles his people, he is swept to power on a wave of enthusiasm and becomes Prime Minister. Udomo finds that power carries responsibilities, that many of the forces which, as an agitator, he could sway, cannot easily be harnessed to his purpose. The tribes who carried him to power will not support him if he attempts to supersede tribal customs; most particularly they resent his overtures to a neighbouring state which is still dominated by the white element. Udomo wants to use the white men's skills to improve the status of his people; even among his own personal friends there are some who do not agree; so in the end the drums tap out their message that Udomo is a traitor and must

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NOVELS

be killed. The book has a terrifying climax and in it Udomo who, whether as lover or politician, has not always taken the reader along with him, any more than he has taken the people he seeks to govern, acquires the stature of a tragic hero.

The Game and the Ground is set in a ruined mansion somewhere in Germany where a handful of men and women whose lives have been torn up by the war seek to bring to normal life a number of children from the savage gangs who have been roaming round the countryside ever since its "liberation." The children are of all ages, classes and races, and they have been reduced to a sub-human level. This is a violent, confused novel, written with a turgid force. It cannot be recommended to those who read for entertainment; it is recommended to those prepared to face conditions in the ruined areas of Europe. The very defects of this novel emphasize its truth.

RUBY MILLAR.

Study (University College, Leicester and Cape, 15s.).

* * *

Daughters of Cain (Allen and Unwin, 18s.), by Renée Huggett and Paul Berry, is a thoughtful account of eight of the nine women who have been executed in Great Britain since Edith Thompson in 1923. The social and domestic backgrounds are carefully studied. It is a pathetic catalogue, of considerable interest to students of capital punishment, who are also recommended to read Ludovic Kennedy's *Murder Story* (Gollancz, 13s. 6d.), a promising first play, which is followed by a discussion on capital punishment.

* * *

Mr. Nowell Smith has recently edited for the World's Classics the *Selected Letters of Sydney Smith* (O.U.P., London: Cumberlege, 6s.). A delightful choice.

BOOKS IN BRIEF

FORTY years after the failure in the Dardanelles Mr. Alan Moorehead has written what seems to be the best book about these memorable operations. *Gallipoli* (Hamish Hamilton, 21s.) is a glowing, admirable narrative. The characterization of the protagonists is particularly well done.

* * *

Among escape stories there is nothing more gallant and hazardous than *The Long Walk* (Constable, 15s.), by Slavomir Rawicz. From Moscow to a Siberian prison camp from which he escaped, then on across the Gobi Desert through Tibet to the Himalayas, and freedom. An extraordinary book.

* * *

L. H. Myers was under-rated as a novelist in his lifetime and it is pleasant to see that Mr. G. H. Bantock has done justice to him in *L. H. Myers: A Critical*

The Squire and his Relations

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The view of the English squire has varied between the "John Bull" type and the hard-faced tyrant. The truth lies somewhere between these extremes, both of which the author of this book has avoided. In telling the story of the squire from the formation of the squirearchy in the time of Chaucer, to his virtual extinction in the early part of this century, the author has provided a fascinating history and a wonderful picture of life in rural England over the past six centuries.

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Financial

MARKET REVIEW

By LOMBARDO

ANY Member of Parliament who is invited to give the weekly review of events in both Houses for the B.B.C. is faced with those difficult problems of selection and presentation which arise when a summary of diverse activity has to be given in a small space. The problems could be more acute if the review were of four weeks' activity instead of one. The floor of the "House" of the Stock Exchange has some things in common with the House of Commons, and one of them is the diversity of the activities of its members. Where the reviewer of the week in Parliament must refer to speeches and incidents, he who surveys the Stock Exchange should refer to the general, and sometimes the particular, behaviour of the market, the influences on the investing public of news from industry or the political world, any trends which seem to be developing, and any incidents which are of more than purely professional interest.

Sometimes an incident captures the imagination of the layman and sets him asking questions. An unusual example of this occurred during the month under review, so I will deal with it fully and give the general picture later. As the Chancellor of the Exchequer always withholds any changes in taxation until the second part of the Budget Speech, so that the knowledge will not be available to the City until business has ceased on the Stock Exchange, many large companies have been in the habit of announcing their dividends "after hours." On Thursday, May 3, the announcement of the final dividend from British Petroleum was eagerly awaited around 5 p.m., when the oil jobbers and many brokers were settling their day's business in their offices. An agency suddenly sent out a "ticker tape" message that the company proposed to pay a 15 per cent. final, free of tax. Immediately the telephone bells began ringing, and hectic buying and selling of the shares continued "between offices" for half an hour before the agency corrected the error.

MARKET REVIEW

The share price had, of course, soared upwards on the belief that holders would get 15 per cent., and when the true figure of 10 per cent. final, making 15 per cent. tax free for the year, was authoritatively stated, the damage had been done.

It was subsequently decided that all bargains done that evening must stand, and as many thousands of shares were involved, there were some bitter feelings in the City. The incident caused much discussion not only in the City, but amongst the public generally. The Council of the Stock Exchange was not asked to intervene. A contract to buy or sell is a contract, the terms of which cannot be broken by any plea of wrong information from an outside source, and whatever was said about the agency concerned, or the directors of B.P. for not making the information available at a time which allowed dealing to take place in the ordinary way in the market, no sensible person believed that the sanctity of contracts would be violated.

The incident may appear to have done some damage to the Stock Exchange by giving the impression that those investors who can get through by telephone to City offices after the market closes have an advantage over those who must wait until the market opens the next day. The story shows that such a facility can be as much a snare as an advantage; but it does give force to the contention that dividend information should be given to the Stock Exchange authorities during market hours.

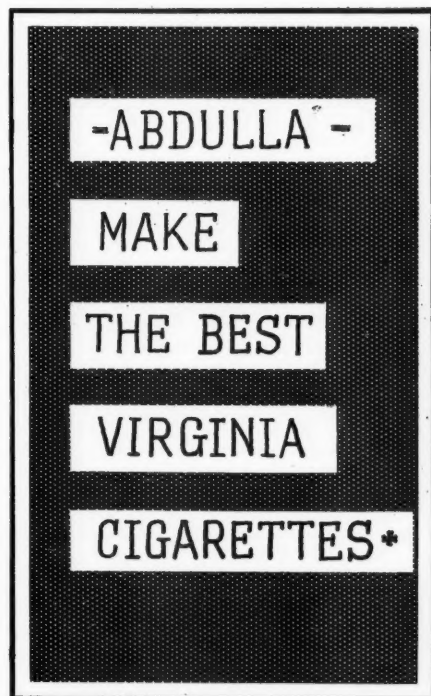
One or two items of news, since I wrote last month, have had some importance for investors. Among them, the recession in the sales of motor cars, both here and in America, has produced a note of caution. Before the end of April the car body makers, Pressed Steel Ltd., announced lower profits, and soon afterwards the March output of cars was stated to be down by over 12 per cent. This cautionary signal was followed at the beginning of May by the news from America that General Motors were halting output for some days, and Ford and Chrysler were to work short time.

As though deliberately defying the

danger of unemployment inherent in this situation at home, the Engineers' Union chose the moment to cry loudly for a "substantial" increase in wages. The problem of redundancy of labour inevitably arose because of failure to sell the output of the car factories, and at the Standard Motor works a strike was organized as a protest against anyone being laid off. Before many days this had developed into a dispute on a nation-wide basis on the broader issues of automation.

All this is symptomatic of the underlying trends in industry, and investors who might otherwise have been encouraged by good reports and Balance Sheets have naturally become cautious. Ship-building is perhaps outside this influence because the yards have orders for several years ahead, and provided wage claims do not drive owners to lower-cost foreign yards, the industry should justifiably attract investors' attention.

The oil market has attracted a lot of



attention before and after the B.P. and Burmah dividends, and prices have fluctuated widely. In the second week a sharp setback on Wall Street brought London prices tumbling down, and the subsequent recovery in New York prices was reflected here. Long-term investors are convinced that oil shares must be a sound investment, but they must be prepared to ignore fluctuations in share prices. The American investing public is usually more volatile than ours, and if any news, such as a deterioration in the President's health, were to upset them, the fall in U.K. oil shares could be heavy, since they are favourites with American investors. Similarly, though the potential expansion of Canadian industry is recognized, the vulnerability of the Toronto and Montreal quotations to Wall Street reactions serves as a warning to the cautious.

The market, as we go to press, is poised half-way between caution and eagerness

to recognize the attractions of selected equity shares in a world developing new materials and techniques. It could be encouraged or depressed by day-to-day news. In such conditions the Institutions usually stay out and wait for a decline in prices.

LOMBARDO.

RECORD REVIEW

By ALEC ROBERTSON

Orchestral

HARRY BLECH and his London Mozart Players (to whom Italy has just been giving an enthusiastic welcome) are at the top of their form in their performances of Haydn's "London" Sym-



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Record Review

phony (No. 104 and his last) and Mozart's "Paris" Symphony (K.297), and the recording is worthy of them. One has had to wait a long time for a really good disc of the "London" and here it certainly is at last (H.M.V. CLP1055).

The same conductor and orchestra accompany Denis Matthews in the G Major and C Major Piano Concertos (Nos. 17 and 25, K.453 and K.503), but not always so alertly as could be wished; nor, good as the recording is in general, are the woodwind as clearly heard as is desirable.

Denis Matthews, whose musicianly playing always gives pleasure, is very happily suited by the G Major Concerto (in which every movement is a masterpiece and the slow movement one of the most profound in the series), but rather less so in the C Major; at any rate, in the first movement. The work has been called Mozart's "Emperor" Concerto and calls for rather more breadth of treatment than it gets here. Even so, there is much to enjoy in the performance. Mr. Matthews uses Mozart's cadenzas for K.453 and his own—an excellent one—for K.503 (Columbia 33SX1044).

L'Oiseau Lyre purports to give us five of Mozart's earliest symphonies on OL50118, played by the Ensemble Orchestral de L'Oiseau Lyre, conducted by Louis de Froment.

The symphonies are Nos. 2, 3, 4, 5 and 7 (K.17, 18, 19, 22 and 45), but "K.18" (E flat) is by Abel, K.17 (B flat) is suspect (Einstein says dubious, Blom spurious!). The Abel is charming, the doubtful work has no great appeal. K.22 (B flat) is especially interesting for a slow movement in G minor, considering what that key was later to mean to Mozart, and K.45 (D major) composed in his twelfth year, and using trumpets and drums, is perfectly delightful. Historical interest may count for a lot on this disc, but the music, for the most part, has decided attractions of its own.

Those who like Hindemith's music (and methods of scoring) will be pleased to learn that his symphony, "Die Harmonie der Welt," is very well played and recorded on D.G.G. DGM18181. The work is,

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like *Matthis der Mahler*, based on an opera (about Johann Kepler, the astronomer) and the three movements have Boethian titles: *Musica instrumentalis*, *Musica humana* and *Musica mundana* (Music of the Spheres). The composer conducts the Berlin Philharmonic Orchestra in his work. As so often with Hindemith, I myself find a promising programme issues in disappointingly dry music. One respects the composer's architectural power; one cannot love his music.

Much more attractive, to me, is Carl Nielsen's *Sinfonia Espansiva*, played by the Danish State Radio Symphony Orchestra, conducted by John Frandsen (Philips NBR6034) and very well recorded. The structure is complex, but not in such a way as to puzzle the listener, the music is genial and warmhearted.

Respighi's delightful arrangements for small orchestra of Ancient Airs and Dances for the Lute (2nd Suite) and of seventeenth and eighteenth-century keyboard pieces in the Suite "Gli Uccelli" (The Birds) are well played by Franz Litschauer and the Vienna State Opera Orchestra, and make enjoyable listening (Nixa PVL7025).

Instrumental

Geza Anda plays the whole of Book 2 of Bartók's little pieces "For Children" on Columbia 33CX1316, having before recorded Book 1 on CX1176. These are pieces for children of all ages and well within moderate amateur capacity. They are based on folk music and have many harmonic and rhythmic surprises that sustain interest. Mr. Anda plays the music as if he loved it and the recording is excellent.

No one who cares for supremely great piano playing must miss the re-issue of the ever to be lamented Dinu Lipatti's performance of Chopin's B Minor Sonata, Op. 58, which also has, on the reverse, his great friend Georges Enesco's Sonata No. 3 in D Major. This gives us a chance to hear Lipatti in a piece of contemporary music: a very rhapsodic and curiously fascinating work which he plays with the greatest clarity and understanding. The

recording is adequate (Columbia 33CX 1337).

Eugene Malinin, a young Russian pianist born in Moscow in 1930 and now making a name for himself, plays Mousorgsky's *Pictures at an Exhibition* on Columbia 33CX1045. At present he seems to lack lightness and humour; but in the sinister *Hut on Fowl's Legs* and, above all, in the final *Great Gate of Kiev* he shows not merely a formidable technique, but considerable artistry.

Opera

A performance of the second act of Gluck's *Orfeo ed Euridice*, recorded from a broadcast in 1952, is both glorious in itself and a measure of what a whole performance under Toscanini would be like. The passage from the terror and darkness of the underworld to the light and serenity of the Elysian Fields is superbly effected; and the tenderness one often misses in the great conductor suffuses every bar of the ineffably lovely music in the second scene. Nan Merriman is the Orpheus, Barbara Gibson the Euridice, with the N.B.C. Symphony Orchestra and Robert Shaw Chorale, all of whom give of their best. The recording itself is shallow in loud passages, good in the quieter ones; but one can think only of Toscanini's inspired interpretation of some of the most dramatic and the most beautiful music ever written (H.M.V. ALP1357).

Choral

There is just room to recommend highly another disc of Decca's fine Solesmes plainsong series, containing the Easter Mass and pieces from the Office (Decca LXT5171), three Palestrina Masses (*Missa Papae Marcelli*, *Missa Brevis*, *Missa ad fugam*), very well sung by the Netherlands Chamber Choir under Felix de Nobel (Philips NBL5033) and an admirable selection of anthems, madrigals and fantasies by Gibbons beautifully performed, as if in one's house, by the Deller-Consort and the viols of the Schola Cantorum Basiliensis (D.G.G. Archive, APM 14056).

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The Prime Minister, speaking at Bradford, January 18th, 1950

In the great forward development of nuclear energy, electronics, automation and other important spheres of industry, the G.E.C. is in the forefront. With this wealth of knowledge and experience, the Company has every qualification to prepare the youth of today for the engineering projects that will greatly increase the material wealth of the world of tomorrow.

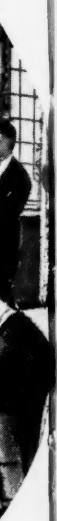
For some time past, recruits from grammar schools, public schools and the universities have

been training in the extensive works and laboratories of the G.E.C. Men are engaged for the personal qualities as much as for academic ability. This combination is all-important because the key to the future is in the hands of these engineers-to-be. They are the men who are destined to become the leaders in the great industrial developments of our rapidly changing world.



LEADERS IN ELECTRICAL PROGRESS

The General Electric Co. Ltd., Magnet House, Kingsway, London, W.C.



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